

# THE ECLECTIC REVIEW,

FOR DECEMBER, 1811.

---

Art. I. *A Vindication of Mr. Fox's History of the Early Part of the Reign of James the Second.* By Samuel Heywood, Serjeant at Law. 4to. pp. about 500. Price 1l. 16s. Johnson and Co. 1811.

SUPPOSING this work to be effectually what the title professes, there are several good reasons why it should be published. In the first place, it is necessary to the intellectual good order of the community that minds of pre-eminent superiority should be, by a general and established law, the objects of a respect, partaking in a certain degree of homage, and shewn in a somewhat ceremonious deference. They are the natural nobility and magistracy in what may be called the economy of sense; and it is easy to foresee what will be the consequence, if they are to be subjected to such a levelling system, as that all sorts of people may venture on whatever impertinent freedoms they please,—as that every smatterer in knowledge and pretender to ability may beard them, rudely question them, contradict them, and proclaim them as ignorant or incapable. Mind itself, the noblest thing we have among us, would be insulted, and be liable to become degraded, by this indecorous treatment of its higher specimens and exhibitions: the just rules of thinking, which can be kept in force only by a deference for the dictates and exemplifications of these superior minds, would be swept aside, the self-importance of little spirits would grow arrogant, and a general anarchy of intellect would lead to its general prostitution. The prescriptive rights, therefore, of this privileged order, ought to be carefully maintained.

Doubtless this reverence for superior mind may, in some circumstances, degenerate into servility and superstition. It will be recollected, what a despotic empire over the thinking world was acquired by Aristotle. Other powerful spirits have, in different ages, established upon this veneration tyrannies, less extended and durable indeed than his, yet greatly obstructive

of the free exercise and the progress of the human understanding ;—though it may, at the same time, be doubted whether it was not, in many instances, better to entertain those systems of notions, admitted through submission to these ascendent minds, than to be in that state of utter mental stagnation which, but for their ascendancy, would have been the condition of many of their believing devotees. But this superstitious deference to high mental powers, has so far declined, from whatever causes, that nothing is now more common than to see persons of very ordinary endowments assuming, with all possible assurance and self-complacency, to put themselves forward in even a contemptuous hostility to the strongest minds of the present or past times. It will be salutary, therefore, as tending to repress this arrogance, and enforce due subordination, to have now and then a signal example made of one of the offenders. And it is peculiarly equitable that the instance selected for this purpose, should be that in which the great person assailed and exulted over is recently dead, and the comparatively small one assailing, enjoys immense benefits connected with his capacity of partizan.

Another good reason for the publication, if the work justifies the title, is, that it must necessarily form, by its proofs and illustrations, a valuable historical supplement to Mr. Fox's work. It must be, in effect, partly the same thing as if Mr. Fox himself had investigated each question to its utmost minutiae, had produced more authorities, and trebly fortified every assertion. The Vindicator may have fortified the statements, even more completely than the Historian himself could,—having had the advantage of being directed, by the attempts of an earnest enemy, where to accumulate the means of defence. The evidence which effectually defends a work against a long laborious attack in detail, must be of an extremely specific nature ; and the corroboration thus obtained is therefore of very great value. If, then, Mr. Heywood is successful, Mr. Fox's work both acquires a more decisive authority than it could be held to possess before it had sustained the attack, and annihilated the assailant, and is made, by Mr. Heywood's defensive accessions, a much ampler history of the events to which it relates. And as Mr. Fox's book is sure to be among the very first of those that will be consulted in future times, by such as shall in those times carry their retrospect so far as to the events in question, much of Mr. Heywood's auxiliary assemblage of evidence will justly claim to go down with the principal work, to confirm and to amplify its representations. Thus the work, in point of value, takes a higher and more general ground than that of being merely a defence of a particular book against the exceptions of a Mr. Rose.



Another good reason for such a publication, may perhaps be found in the necessity of checking the assumption of official men, and exciting in the nation a salutary suspicion of them. It is not seldom seen, with what an air of consequence the *general* claims of a minor public functionary shall be put forth; but he is apt to take a tone peculiarly authoritative and oracular, whenever he is pleased to pronounce upon questions demanding the kind of knowledge and of judgement, supposed to be acquired among exact details and minute records. He assumes, as a thing admitting no dispute, that, in his official capacity, he is the perfection of accuracy; and, on the strength of this assumption, confidently claims credit for the same virtue, in any extra-official application of his knowledge. And there is among mankind, an extreme willingness to yield to such men this credit for accuracy both in matters within their office, and in matters without it. This facility of confiding arises partly from indolence, partly from want of the means of judging, and partly from that reverence of government, through all its branches, which has always been one of the most prominent features of the human character. Now if it be really true, as many shrewd observers of human nature, and of men in place, have asserted, that there is, after all, no security against many and great errors in the arrangements, reckonings, and statements, of these men, without the constant interference of a suspicious vigilance on the part of those whose affairs they administer,—it may be very useful, as tending both to recover the people from this blind confidence, and to check the assurance that demands it, that, when any one of these official men ventures out from the shaded and the guarded sanctuary of state, where he is but very imperfectly within reach of scrutiny, and takes a ground where he can be subjected to a full and public examination,—it may be very useful for some keen inquisitor to seize upon him, and put to a severe test this public, ostentatious, and challenging display of his virtue of exquisite accuracy; which he himself can not disown to be a very fair specimen of his *general* accuracy, and an illustration of his *official* accuracy, when he professes that it is from the official cultivation of this virtue, that so much of it comes to appear in the extra-official performance.

We will name only one more of the good effects likely to attend such a work, and making it desirable. It may serve as a warning that no man, in or out of office, who is not very sure he is a superior man to Mr. Rose, should write, (or at least should publish if he has written,) a polemical quarto in the spare hours of a very few weeks; or that, at any rate, if he is under the compulsion of fate to perform such an operation within such a time, it should not be against another book of

little more than the same bulk, on which one of the strongest minds in the world has expended about the same number of years, that the said assailant can afford weeks.—Or if any man should ever again be under the power and malice of fate even to this whole melancholy extent, the warning may, at the very least of all, be of service so far as to save him from that last worst spite of his evil fortune, that would make him go through this task with an air of most honest and lively self-congratulation, on performing a victorious exploit !

These, we should think, will be admitted to be very good and sober reasons (and others might be added) why the book should come before the public, *if* it be what it professes to be. With this admission the reader must begin the perusal ;—and by the time he comes to the conclusion, it may be difficult for him to refuse admitting also, that the book *does* fulfil, with extraordinary fidelity, the promise or threat in the title. He will probably be of opinion, that he never witnessed an attack more cool, comprehensive, and effectual, nor a defeat involving a more hopeless and complete humiliation ;—complete, unless it be an alleviating circumstance that it will not be insulted with pity. Mr. Rose came forward a good deal in the manner of a person called upon by duty to stop the progress of a public mischief, and remove a public nuisance. The leisure fragments of a very few weeks were all that could be spared for the purpose from his valuable time ; but quite enough for the easy task of deposing Mr. Fox from the dignified rank of historian, and proving his deeply pondered judgments, and carefully conducted narration, to be little better than a series of mis-statements in point of fact, applied to party purposes by prejudiced and erroneous comments. The Right Hon. Censor, in addition to that disinterested rectitude of judgement, the want of which in Mr. Fox is condescendingly apologized for, while condemned, holds himself forth as possessing a grand advantage, in having been accustomed to ‘ official accuracy ;’—and also he has the privilege of perusing sundry valuable M.S. documents. One inducement to his interference, indeed, is the wish to rescue the character of a friend’s ancestor from misrepresentation ; but he also entertains the more ambitious hope, and meritorious purpose, of rendering ‘ service to his country.’ The achievement is finished. The performer has constructed for himself a proud station among the ruined labours of Mr. Fox. He receives there, and probably deems himself not much the worse for, several transient attacks. But, all this while, there is a sober indefatigable engineer, of the name of Heywood, who has silently carried a mine under this triumphal structure, and lodged his gunpowder : and while the redoubted occupant is regaling himself



with the self-applause, and all the rich rewards of this and so many other 'services to his country,' up in a moment goes he into the air, frisking among the fragments of his pile, the companions of his jaculation.—We think no one who has a right notion of the virtue and duty of modesty in self-estimation, and considers the arrogance and contemptuous temerity of this proceeding, will feel any compassion at the catastrophe.

It will be enough to notice a few of the more remarkable points in this long course of refutation; in which every animadversion and contradiction, so confidently ventured by Mr. Rose, is distinctly brought to the test, and the critical cognizance is extended even to some of those smaller blunders and inaccuracies, which would not have been worth fixing on in a work which had not rested its pretensions on the superlative accuracy of the writer, and which had not deserved, by the arrogant manner of its hostility, to be exposed all round in the completeness of its character. There is, however, no great degree of asperity in any part of the *Vindication*, notwithstanding that the author enjoyed the personal friendship of Mr. Fox. He seems to have felt too certain of the effect of his evidence and his arguments, to need to call his temper to his assistance.

In a very long preface, he disposes of some matters touching the general qualifications of the two writers. He could not fail to be struck with the charity and innocence of the Right Hon. Observer's excuse for Mr. Fox's inaccurate statements, and erroneous reflections—'that with perfect rectitude and impartiality of intention, a man in a particular political situation can hardly form impartial opinions, because he breathes an atmosphere of party, with which the constitution and temperament of his own mind can hardly fail to be affected.' As this judicious remark was doubtless uttered to be reflected back on his own self-complacency, Mr. Rose will have the benefit of possessing, in the Serjeant's book, something analogous, in effect, to those remarkable walls and rocks, that are said to echo a man's words to him ten or twenty times. The reflection is sure to be repeated to him, with the most gracious and flattering effect, whenever Mr. Fox has on another, and still another instance, been proved to be equally accurate in his facts, and impartial in his observations. It serves as an interlude, by the enchanting melodies of which Mr. Heywood soothes and dulcifies his man when he has in one instance shewn him he has written just in the style of a partizan and placeman, and is going to do it in another. And sometimes in addition, he warbles him a *finale* of surpassing sweetness;—as when it is observed, that the *subordinate* men of a party are more completely under the perverting influence in question than

even the chiefs, since they 'are attached not only to the party by common principle, but to its leader by the still stronger ties of personal interest, gratitude, and affection.' To this perverting influence, together with that extreme inattention, either learnt, or at least not corrected, in official employment, the *Vindicator* is willing, on second thoughts, to ascribe the errors of Mr. Rose's book,—for at first he could not help suspecting a less pardonable cause.

'With the feelings described in the last paragraph,' (feelings acquired from an intimate acquaintance with the ingenuousness and candour of Mr. Fox's character) 'I certainly perused Mr. Rose's work with a considerable degree of indignation. I found there, quotations not correct, arguments not logical, deductions not justified by the premises, observations not founded, and in short, as I then thought, such unfair advantage taken of the unfinished state of Mr. Fox's fragment, as to justify the imputation of an unworthy attempt to detract unjustly from the reputation of its author. Upon further investigation, however, I have been induced to alter my opinion; for discovering that the same want of accuracy, both in fact and argument, and the same culpable carelessness, attend those parts of the work which have no reference whatever to Mr. Fox, I no longer impute to its author any improper motives. In the ensuing pages, therefore, it will be taken for granted, upon every occasion, that he has done his best to be correct, and even candid and impartial; and that whatever errors may be detected, have arisen from any other source than a wilful perversion of the heart.'—p. xxxviii.

The reader will see a little oversight in this paragraph: much 'culpable carelessness'—and—having on every occasion 'done his best to be correct'—being things quite incompatible as attributed to the same man. And it is fair to notice any such an inadvertency in the Serjeant's work, because the unfortunate subject of his critical discipline is not suffered to commit with impunity even such a blunder as this.

Among the first exemplifications of the excessive carelessness of that writer, are two quotations formally given in his Introduction as from the work of Mr. Fox—while the passages so quoted for animadversion do not exist in that work; the one being a sentence contained in a private letter of Mr. Fox, inserted in Lord Holland's preface, and the other a sentence written by Lord Holland himself. And these instances of accuracy occur in that very same Introduction in which the writer, aware, he says, of the imputations his work would be liable to, on account of his political connexions, professes to be 'certain that he has been more scrupulous both of his authorities and his own opinions than he might have been in commenting on the work of any other author.' Mr. Heywood then remarks on the dubious explanation of the Right Hon. Observer's motives for writing; and seems to have some di-



culty in maintaining his gravity at the highly sentimental and pathetic emotions and professions relative to the memory of Sir Patrick Hume,—who had been dead 85 years, and who, during his own very protracted life, had not deemed it necessary, or, as the Serjeant is rather inclined to surmise, had feared it would be unavailing to his justification, to publish the Narrative which Mr. Rose was now in such earnest haste to produce in vindication of Sir Patrick against a charge—incorrectly represented as made by Mr. Fox, but which, whoever had made it, Mr. Heywood maintains—that Sir Patrick's own Narrative, thus produced in his exculpation, proves to be just.—Spirited notice is taken of the undervaluing terms in which Mr. Rose very confidently delivers himself, respecting the worth and utility of the whole of the Historical Work, and the trifling result of its author's researches for new information.

Mr. Rose having made an absolutely rectangular deviation from his road to applaud Vertot, as an historian, the Serjeant cuts across and meets him with one of the most pleasant anecdotes in literary history.

‘ This recommendation of Mr. Vertot by a person accustomed to official accuracy is rather extraordinary ; for it is a well-known anecdote, that when his History of Malta was preparing for the press, notes of the transactions at the siege, taken by an eye-witness, being sent to him, he declined to use them, saying, “ *Mon siege est fait.* ” ’

The beginning of the first section asserts, argumentatively, the just discrimination with which Mr. Fox divides the periods of our history at which the mind is disposed to pause for reflection. Among the marks, or effects, of national improvement, in the period comprized between 1588 and 1640, the historian has noted ‘ the additional value that came to be set on a seat in the House of Commons.’ The Observer has taken the word ‘ value’ here to mean ‘ the money it would bring ;’ and to prove that the value set on the thing, in the period in question, was pitifully low, has cited an instance of five pounds being given for a seat in 1571. Mr. Heywood observes that Mr. Fox certainly was not thinking of a market-price of a thing that cannot legally be sold, but of the more honourable estimation in which the House was beginning to be held ; but that even if he had meant a pecuniary price, the low rate of the article in 1571, could be no proof it might not have come to bear a very good price by, or before, the end of the period, in 1640. The point, however, in which this argument bears the special characteristic of its author is, that, whereas the sum stated is five pounds, and the record cited is the fifth volume of the Journals, the sum was actually *four* pounds, and the record is in the *first* volume.

The judgement pronounced by Mr. Fox on the condemnation and execution of Charles I, that it was both unjust and impolitic, was accompanied by some qualifying observations. He said this proceeding was 'a far less violent measure' than that against Lord Strafford,—that there was a certain magnanimity in the publicity of it, which contrasted, favourably for Cromwell and his adherents, with the private assassinations by which deposed princes have generally been taken off,—and that, 'notwithstanding what the more reasonable part of mankind may think upon the question,' 'this singular proceeding has served to raise the character of the English nation in the opinion of Europe in general:' the impression made by it on the minds of foreigners, even those that condemn the act, having been 'far more that of respect and admiration than that of disgust and horror.' In these observations, Mr. Rose found great cause for censure, and even for 'astonishment.' That which is to be condemned in the proceedings against Strafford, he says, consisted only in a 'breach or abuse of a constitutional law;' while those against Charles involved a 'total departure from, or overturning of, the constitution itself.' The publicity and solemnity of the proceedings against the King, he says, could not be any alleviation of his misery, nor could on any conceivable ground inspire foreigners with respect. And he asks, If the publicity of the proceeding in the case of Charles deserves so much applause for magnanimity, 'how would Mr. Fox have found language sufficiently commendatory to express his admiration of the magnanimity of those who brought Louis the XVI. to an open trial.'

With respect to the comparison between the cases of the King and Strafford, the Vindicator insists, in the first place, (not, we think, with his usual simplicity and evidence,) that the Historian meant a comparison, not between the respective degrees of *essential injustice* in the two cases, but between the cases viewed in that light, in which the wrong in the *mode of proceeding* against delinquents is distinguished from the excess of the punishment over the demerit. It may well be doubted whether this distinction was in Mr. Fox's contemplation. But in the next place, the Vindicator observes, unanswerably, that as to 'overturning the constitution,' there was no such thing to overturn, the state of things having previously dissolved it: he might have said the King himself had abolished it,—unless it was such a kind of thing as could consist with the monarch's systematic measures for rendering himself absolute. To the charge of extenuating the injustice by ascribing magnanimity to the publicity of the proceeding, it is replied, that it was with this fact of the publicity before him that Mr. Fox did, notwithstanding, condemn the prosecution and execution of



the King, and clearly did not, in adverting to it, intend to represent the proceeding as less unjust: that, however, there is from the principles of our nature, and without our leave, something more horrid in the dark management of a secret assassination than in a public sentence and execution, even when unjust—and that Charles did himself express an extreme apprehension and horror of the former: that, as contrasted with this treacherous and silent expedient usually resorted to by the deponents of monarchs, there *was* a degree of magnanimity in conducting the whole proceedings in view of the whole world: that even Hume has expressed himself, in still stronger terms to the same effect: and that as to the admiration of foreigners, Mr. Fox asserts it simply as a matter of fact, which no man had ampler means of knowing, but as to which he also appeals to all who have read their books and extensively conversed with them.

The allusion to Louis XVI. calls forth a zealous and prolonged exertion of the Vindicator, giving him at the same time all the advantage of an assailant. He considers the expressions as not only equivalent to an assertion that, on the principles implied in the observations on the case of Charles, Mr. Fox *might* consistently express the utmost admiration of the proceedings against the King of France, but as directly importing that he actually *would* have expressed such a sentiment had he spoken on the subject. Mr. Heywood suggests several grounds on which the injustice against Charles might admit of an extenuation, of which that against Louis did not. But not resting any thing on this mode of defence, he goes to the plain fact—that Mr. Fox did repeatedly, in the most explicit and feeling manner, express abhorrence of the injustice and inhumanity committed in the trial and death of the French King; and formal citations, emphatically expressing this judgement on the case, are brought from several of his speeches in Parliament, some or all of which Mr. Rose must actually have heard. The defence in this part has a tone of indignation to which the Vindicator is very rarely excited, and it is concluded thus:

‘ If Mr. Rose should be brought to the remembrance that Mr. Fox did, with great anxiety and feeling, declare his abhorrence, more than once, of the proceedings against Louis the Sixteenth, will he think it a sufficient apology for such a groundless attack, that he wrote his observations carelessly, and in haste, and that he did not recollect the circumstance? And what then becomes of his boasted claim to accuracy?’

The character of Monk, in the estimate of which Mr. Fox is charged with having exercised a ‘ severity neither supported ‘by popular belief, nor by the authority of history,’ is next

brought under discussion. It is prosecuted to a very great length, with eminent proofs of research and acuteness, and will put an end, we should think, to all serious dispute on the subject. He begins with a pointed reproof to the writer of the *Observations*, for invidiously seeking and making occasions of fixing on Mr. Fox the imputation of such a partiality to republicanism, as incapacitated him for a just representation of the events and characters of the period he had chosen. Mr. Fox's plainest expressions are shewn to be grossly misquoted, for this purpose. Nor can he do the mere historical justice of placing Cromwell's character in a fairer light than that of Monk, without drawing on himself such a comment as this: 'It will require a great partiality for a republican form of government, to account for this predilection in favour of the destroyer of monarchy, and this prejudice against the restorer of it;'—an imputation the convenient operation of which, as affecting the character of an author and his book, in these times, so far as it is believed, Mr. Rose understood perfectly well. Commend him, however, to the Serjeant.

'Mr. Rose here exhibits the same childish partiality for Kings which had been reprobated by Mr. Fox in the writings of Mr. Hume. According to him, the meanest of mankind, if a restorer of monarchy, is to be preferred to the possessor of the greatest mind and talents, if a destroyer of it. Mr. Fox thought more philosophically; he felt neither predilection for the one, nor prejudice against the other, but, according to the best of his judgement, gave an impartial character of both. If Monk was a base and worthless character, it was giving no opinion of the cause in which he was engaged, to say so; and if Cromwell was a man of a superior class, it was the duty of a historian not to withhold his proper meed of praise.'

The charges made by Mr. Fox against Monk are three:

'In the first place, he reproaches him with having restored the monarch without a single provision in favour of the cause which he and others had called the cause of liberty. Mr. Rose at first endeavours to defend this omission by a series of hypothetical arguments, which, by their extreme weakness, afford a convincing proof of the truth of the observation he is combating. He argues first, that though this conduct might be regretted, yet it must be recollected, that there could hardly have been time to settle the boundaries of the regal power; and secondly, that Monk might have been of opinion, that the restoration of the monarchy would have implied all the limitations of its ancient constitution; but what these limitations were, or where to be sought for, Mr. Rose has not informed us. Certainly not in the history of the reigns of the two preceding princes of the house of Stuart; and surely Monk cannot be supposed like Mr. Rose, who has lived the greatest part of his life among records, to have formed any opinion of the limitations which existed during the time of our Anglo-Saxon ancestors. Thirdly, that Monk might have thought any delay would have been dangerous. Fourthly,

that he might have been less anxious in this respect, from his having been witness of the abuse of liberty. And afterwards Mr. Rose gives what he supposes to be two additional reasons, but which are in fact included in the foregoing ones, viz. that Monk might have been so disgusted with the scenes he had been witness to, as to be willing to give his assistance to bring about any change likely to restore order; and that he might have been alarmed lest the army should not have co-operated in his designs.' 'That Monk might have defended himself by these arguments, is certainly within the sphere of possibility, but is highly improbable. He had complete power over the army; it was governed by his creatures, and was subservient to his will. If he had proposed that the crown under certain restrictions, should be offered to the King, there was no existing power to oppose it.'

The infamy of Monk is consummated by the last charge, if just, which the Historian makes against him, of having, at the trial of the Marquis of Argyle, 'produced letters of friendship and confidence to take away the life of a nobleman, the zeal and cordiality of whose co-operation with him, proved by such documents, was the chief ground of his execution.' Mr. Rose observes, that this charge rests on the authority of Bishop Burnet; and then relates the history of a most prodigious research made by himself into all manner of documents and memorials, the result of which is, he says, that 'it is hardly possible to conceive that stronger evidence could be found in any case to establish a negative than is here produced to prove the falsehood of the Bishop's charge.' In a very long and argumentative examination of the question, Mr. Heywood has shewn that other authorities support the Bishop in this charge, though it is insisted that his testimony alone would be of great weight. But a coinciding deposition is made by two good evidences, Baillie and Cunningham, the former of whom was contemporary with the event, and writes in a manner that proves him to have been very attentive to its circumstances, and interested in it: the other though he lived after it, was intimate with the Argyle family, and in a situation to obtain the best information on the subject. Baillie says, 'When his (the Marquis's) libelled crimes appeared not unpardonable, and his son Lord Neil went up to see his brother Lorne at London, and spake somewhat liberally of his father's satisfactory answers, *Monk was moved to send down four or five of his letters to himself, and others proving his full compliance with them, that the King should not reprieve him.*' Cunningham says, 'Argyle, conceiving hopes of safety, set out for London, and came to court to cast himself upon the King's clemency. But, *through the interference of Monk, with whom he had held a long and intimate friendship in the time of Oliver, he was presently committed to custody, and sent back for his trial in Scotland.* He endeavoured to



' make his defence, but, *chiefly by the discoveries of Monk*, ' was condemned of high treason and lost his head.'—It is an extremely curious circumstance that Mr. Rose did not take the trouble to look into these authors, even after he had read Mr. Laing's reference to them as corroborating the testimony of Burnet. To complete the force of this combination of testimony, the *Vindicator* proves, by a copious and clear induction, that the situations and employments of Monk and Argyle, in Cromwell's time, were such that it was almost impossible but there must have been confidential epistolary communications between them; and then brings such evidence of baseness in Monk's conduct, after the Restoration, towards other of his recent friends and coadjutors, as to authorize a belief, even on much lighter proof than that adduced, of the particular instance of villainy imputed by Mr. Fox.—It is proper to notice, that an additional, and absolutely decisive proof\*, has been supplied by a periodical work in commenting on Mr. Heywood's book.

The Serjeant next traverses, very minutely, Mr. Rose's statements and reasonings relative to the point of time proper to be fixed on, as that at which our constitution had attained its 'greatest theoretical perfection.' Such a point (and it was the year 1679,) had been named by Judge Blackstone. Mr. Fox named it after him; *accepting* this precise selection, for the purpose of making a reflection on the inefficacy of good laws in the hands of bad administrators, rather than adopting it as any expression of his own deliberate opinion as to the period of 'theoretical perfection.' Our author, however, takes one by one, those several laws which the Judge and Mr. Fox had specified as constituting the excellence to which the constitution had attained at the period mentioned, and defends, quite successfully in some of the instances, the approbation with which the Historian had marked them.

Mr. Rose contends, also, that the blame of restoring the King without restrictions on his power is not to rest on Monk alone:—for, that the King was thus unconditionally recalled by a Parliament freely chosen by the people of England: that the nation was eager for this event, even on these terms,—insomuch that the interest which might be supposed to be created against *any* restoration by the possession, among no less than four hundred thousand families, of the Crown and Bishops' lands, which had been sold during the civil war, had no perceptible operation: that whoever had proposed limitations would have been in

---

\* From "Mackenzie's Criminals." This proof is also to be found adduced, with a reference to Mr. Rose's Observations, in a note of M. Howell's, in a recent volume of Cobbett's State Trials.

hazard of being considered an enemy to *royalty*: and that there was not in this juncture time for deliberation, as there was, happily, at the Revolution.

In answer to all these allegations, the Serjeant shews that the whole affair was absolutely at the sovereign disposal of the army, which was at the sovereign disposal of Monk. He shews that this General had the irresistible controul over the composition, the proceedings, and the duration, of this same unbiassed assembly, which so perfectly and independently represented the collective will of the nation. He shews that the conscious impotence and the despondency of the people, will fully account for their making no active display of opinion on the subject; and that it is utterly absurd to pretend to believe, that he would have incurred their disapprobation by proposing to insist on conditions in favour of their liberties. He shews, moreover, that there were persons, (some of them of high rank,) bold enough to agitate it,—among whom was Mr. (afterwards Sir Matthew) Hale, who made, even in this miserable parliament, a proposition for discussing the desirable limitations, which proposition was instantly quashed by the immediate personal interference of Monk, who had been for some time in a negociation with the exiled monarch to restore him unfettered by stipulations. As to the difference between the Restoration and the Revolution, with regard to the time allowed for deliberation and adjustment, we will quote Mr. Heywood's statement :

' At the Revolution, James fled on the 11th of December, and William and Mary, accepted the crown on the 13th of February following, so that thirty three days only could be employed in settling the constitution, and consulting the wishes of those to whom the regal power was to be committed. At the Restoration, a much longer time elapsed, from the period when Monk is supposed, by some, to have entertained sentiments favourable to monarchy and the time when the King was in fact restored ; but at all events, twenty eight days elapsed between the open declaration of his sentiments, made on the 1st of May, 1660, and the King's return to the seat of government.'

Extreme credulity, and several blunders in the statement of particular facts, are exposed, in the remarks on Mr. Rose's argument from the number of families possessed of the ecclesiastical and crown lands. It is proved, that, according to that very authority on which alone Mr. Rose can rest his assertion, (an anonymous party pamphlet,) he ought to have made the number much greater, even so great as must prove that authority to be utterly worthless. And Mr. H. quotes the precise words of a letter of Lord Clarendon, as follows :

" I am not so much frightened with the fear of those persons who being possessed of church, crown, and delinquents' lands, will be thereby withheld from returning to their duty, except they might be assured to



retain the same. First, I do not think the number so considerable of all those who are entangled in that guilt, that their interest can continue or support the war, when the nation shall discern that there is nothing else keeps off peace." Afterwards he again says expressly, "the number of those is not great."

And in a letter to his lordship, from Mr. Barwick, it is asserted, 'by computation, less than a year's tax would now 'redeem all the land that hath been sold of all sorts, which, 'upon the refreshment the kingdom will be sensible of at first 'upon his majesty's return, may possibly be granted.'

The Vindicator has taken, by the way, a dexterous advantage of the Right Hon. Observer's indiscretion, in defending Charles's assumption of the throne without restrictions on his power, on the ground that he was thus placed on it by the will of the people, as declared by a representative convention, 'elected,' as he asserts, 'by the unbiassed voice.' It is hinted to him, somewhat irrisively, that a strenuous anti-republican should here have taken very particular care what he was about.

Among the proofs of the baseness of Monk's character, it was asserted by Mr. Fox that he 'acquiesced in the insults so meanly put upon the illustrious corpse of Blake, under whose auspices and command he had performed the most creditable services of his life.' Nothing will be easier to the Historian's assailant than to dispose of this accusation. 'The story rests,' says he, 'on the authority of Neal's History of the Puritans; and is refuted by Grey in his impartial examination of that history, and by clear evidence adduced by Bishop Kennet.' He will have it that the corpse of Blake, 'was with great decency re-interred in St. Margaret's church-yard,' though those of Cromwell, Ireton, and some others, were ignominiously treated. Mr. Heywood has shewn, first, that Mr. Rose appears to be entirely ignorant of the fact, that the body of Blake was not dug up till many months after those of Cromwell, Ireton, Bradshaw, and Pride: and, next, that the 'story,' as believed by Mr. Fox, does *not* rest on the authority of Neal alone; for that Anthony Wood, an evidence beyond all exception in this case, thus relates the fact, in his *Fasti Oxonienses*: 'His body (that of Blake), I say, was then (September 12th) taken up, 'and, with others, buried in a pit in St. Margaret's church-yard adjoining, near to the back door of one of the prebendaries of Westminster, in which place it now remaineth, enjoying no other monument but what it reared by his valour, 'which time itself can hardly efface.' Wood naturally chose the smoothest terms he could, in relating such an act done under the authority of the restored monarchy; but his words convey, in effect, just the very same fact described by Neal in

the terms 'thrown, along with others, into one pit.' Besides, as Mr. Heywood justly observes, the circumstance of the body being dug up was, in itself, a gross and mean insult, and enough to justify Mr. Fox's expressions.

But whatever be the fortunes of Historian or Judge, it is sure always to be bad times with Mr. Rose: and the worse, the more he enters into details and records, in rash confidence of the accuracy so boastfully pretended to have been acquired in official employments. He could not well have been safer, than in legal and parliamentary history. While working about there, he was as secure against any ordinary power of sight, and search, and seizure, as those active molesters of our granaries which have their retreats and walks within the walls and under the floors,—where nothing less keen and adroit than a ferret can find them, fight them, and bring them out. But even there this cruel and relentless investigator reaches him. For instance, if Mr. Rose is resolved to claim the merit of having detected two errors in Lord Coke, the Serjeant is very quickly upon him with an admonition to thank Mr. Prynne for the detection of one of these errors, if it was an error, 150 years ago, in a book which Mr. Rose had before him. As to the other instance of detection, in which a proposition of Lord Coke was to be proved by Mr. Rose to be erroneous by means of the language of a statute of Edward VI., Mr. Heywood shews him that he does not at all understand, in this case at least, the legal parliamentary language, that Coke was perfectly accurate, and that, as the Serjeant tells him, "a little learning is a dangerous thing." Again,

'Mr. Rose observes of the writ *de Heretico Comburendo*, that it "had been a dead letter for more than a century, and there was not the remotest chance of its ever being revived." The first of these observations is not accurate, for it had been put in execution in 1612, the ninth of James the First, when two Arians, Bartholomew Legate, and one Whiteman, were burnt, the former in Smithfield, the latter at Litchfield. The second is a matter of speculation: Mr. Rose, more than a century after this writ was taken away, in the spirit of a tranquil philosopher, may think its removal of no consequence; but probably the prospect of a popish successor, and the violence of those times, might have induced the Protestants in the reign of Charles the Second, to form a different opinion of the prospect of this writ being brought again into use.'

Yet again. The abolition of the Court of Wards, an institution erected in the reign of Henry VIII., by virtue of which, according to Mr. Rose's statement, 'the king had the wardship of all infant heirs male, with the benefit of their estates, till they arrived at the age of 21 years; and of female heirs till they were 16 years of age, if they so long remained unmarried; and the power of marrying both the one



and the other to whom he pleased, or of granting the same to any favourite, together with a year's or half-a-year's rent, on their coming of age, for their relief—the abolition of this court being mentioned by Mr. Fox among the things contributing to make the reign of Charles II. ‘the æra of good laws,’ Mr. Rose, allowing it was a great relief to the upper classes, says it was obtained, however, at no small price; the commutation being a grant to the king of a perpetual excise, ‘which was so far from being generally approved of, that the question in favour of it was carried by the friends of government by a majority of only two.’ Now it was appointed for Mr. Rose and his readers to learn, from the Serjeant, that it was the ‘moiety only of a perpetual excise, on certain articles’ that was granted, and that this was granted ‘*without a division*.’ ‘An attempt was made to settle the other moiety on the king for life, and negatived by the opponents of government by a *majority of two*, 151 to 149, which must be the division to which Mr. Rose has alluded.’ Well may the Serjeant ask, ‘With the Journal before him, how can such a mistake be accounted for? He takes the proper pains to inform himself; the entry is a short one, yet in the attempt to transfer its substance to another piece of paper, something totally dissimilar to the original is produced.’

Sometimes the Serjeant amuses himself—for it is no more than pleasantry—with making out plausible appearances that Mr. Rose is more republican in his notions than the historian, notwithstanding all his pains taken to make invidious imputations of this nature to that writer. He is brought into ludicrous contrast with himself on this point, by Mr. Heywood's remarks on his strong dissent from Mr. Fox's and Judge Blackstone's opinion, in numbering among the things conducing to the perfection of the constitution at the period alluded to, the bill which repealed an enactment of the long parliament for empowering parliaments to convoke themselves independently of the will of the king; an enactment which Mr. Fox thought an injurious infringement of the royal prerogative.

The Observer has contested the Historian's assertion, when speaking of Charles II.'s ministry, notorious by the denomination of the Cabal, that ‘the king kept from them the real state of his connexion with France; and from *some of them*, at least, the secret of what he was pleased to call his religion.’ The Vindicator soon confirms this assertion by good evidence: But, seldom content merely to defend Mr. Fox, he is apt to find some means of taking a signal revenge. In the present instance he is immoderately barbarous. For Mr. Rose having cited, somewhat in the tone of triumph, a letter of

Barillon to Louis, in proof that this Cabal ministry were fully apprized of Charles's money transactions with the French king, the Serjeant comes in, much like a Cherokee with his tomahawk, with this effective segment of chronology—that Barillon did not come to England, to write his letters, till seven years after 1676, the period of which Mr. Fox was speaking, and that they were written, concerning the contemporary ministers, a number of years, as their dates shew, *after that Cabal ministry had ceased to exist.*

The imputed agency of Clarendon in the base money transactions between Charles and Louis, was alluded to in terms of reserve and uncertainty by Mr. Fox. The charge was made in the most full and positive form by the Observer. What evidence there is on the subject has been carefully examined and is clearly stated by Mr. Heywood;—and the effect of it is, not, perhaps, wholly to exculpate the minister, but materially to modify the charge, though it leaves still in doubt what was the full extent of his participation.

The next controverted question, which occupied so considerable a portion of Mr. Rose's book, and occupies a much larger space in Mr. Heywood's, is, whether or not James intended the substitution of popery to protestantism, as the established national religion. The author has pursued the argument round the widest extent of evidence, from documents and from circumstances; and does appear to have come to the conclusion with a very preponderating probability that James was not, in the earlier part of his reign, projecting any thing more, in favour of the Catholic religion, than its complete toleration. The letters of Barillon, which have been considered and cited by Mr. Rose, as affording decisive proof that this monarch designed the establishment of popery, become, under the more accurate examination of Mr. Heywood, very strong evidence of the exact contrary; since it is the *free exercise* only, the established toleration, of that religion, that they precisely and repeatedly mention as James's object—and, so far as religion was concerned, the king of France's object in affording him pecuniary aids.—This long argument, and the topic connected with it, the invariable and predominant design of Charles II. and James to establish themselves in a complete despotic power, lead Mr. Heywood into a series of extremely curious investigations and disclosures of the base characters and intrigues of these two sovereign personages. It is a most melancholy reflection, and it haunts a thoughtful reader throughout the exhibition, that great nations, the assemblage of millions of beings with minds, may be prostrate under, and even worship, the authority of the meanest vilest refuse of their own nature.



But we are reminded it is time to end this article, already become, we fear, tedious and tiresome, though we have scarcely proceeded through half the Serjeant's performance, and have hardly even alluded to one principal section, in which Mr. Fox is most completely and unanswerably vindicated against the Observer's imputation of injustice to Sir Patrick Hume, whose defence the Right Hon. Author alledges as the principal object in making his book. Indeed the Vindicator's task is, throughout, accomplished with a completeness almost beyond example; and Mr. Fox now takes his rank decidedly among the most accurate of historians. We are glad of it; and may well give ourselves credit that the pleasure arises from considerations independent of all political partialities. A man in the Observer's circumstances should have perceived it to be a matter of extreme delicacy to censure a work, especially a posthumous and unfinished work, of Mr. Fox. The very least that might justly be claimed in such a case was, that time should be taken for the most careful examination of the points intended to be disputed; that some moderate degree of that solicitous balancing of evidence should be practised, for which Mr. Fox himself was represented as so remarkable; that there should be a most exemplary modesty, a cautious resistance of every temptation to boast and parade about official accuracy; and that whenever any advantage was deemed to be gained against so strong a man, it should be recollected how difficult it was to *keep* an advantage against him when he was *alive*. How much the reverse of all this has been the Observer's conduct, we need not again remark; but never did presumption precipitate itself to a deeper fall.

We ought not to have omitted, in the preceding paragraphs, one of the most remarkable of Mr. Heywood's successes. In noticing the famous bill for the preservation of the person of King James, Mr. Fox suggests that there has been something much resembling it in later years. Mr. Rose will not allow that any such instance can be found; and yet, amidst this denial, cannot help adverting to the act of the 18th of December, 1795. Mr. Heywood prints the two acts beside each other; and their substance, and in the most material parts the very expressions, are the same!

---

Art. II. *A History of the Lives of the Protestant Reformers in Scotland*.  
By the Rev. James Scott, late Senior Minister of Perth. 8vo. pp. 264.  
J. Ogle, Edinburgh. 1810.

**E**VERY man of a pious spirit is strongly biassed in favour of the ecclesiastical polity of his religious community. Considering it as the most agreeable to the model of the primitive churches, or the most adapted to promote the interests

of piety and virtue, he naturally transfers his admiration from the institution itself to those with whom it originates. And as the religious discipline of the larger Protestant sects may be traced, without difficulty, to some one or other of the Reformers, the respective members of those sects are very prone to exalt some of these meritorious men at the expense of others. In consequence of this sectarian feeling, it is not likely the present volume should afford us, in the southern part of the island, half the pleasure it will afford our neighbours north of the Tweed, who imagine, no doubt, that they derive advantages, from the republican form of their church government, superior to any thing enjoyed by us, and must therefore read the lives of its founders with a fondness and gratitude with which it cannot be expected we should fully sympathize.

But another view may be taken of the matter. The Reformers, together, were the common enemies of a most dismal and noxious superstition, as well as of a tyranny alike oppressing the soul and the body. While they attempted to deliver men from these evils—the greatest that can afflict human society—they likewise made it their business to diffuse knowledge, liberty, and virtue. In these good works, Luther and Zuingle, Cranmer and Knox, were fellow labourers and associates. They secured those blessings to their contemporaries, and transmitted them to posterity;—not accidentally and in the pursuit of other objects of interest or ambition,—for in this respect they are eminently distinguished from those men, who, aiming at power or fame, found it answer their particular purposes to pay a little sinister regard to the interests of mankind: but the good of their fellow men, taken in its most comprehensive range, including both the present and the future life, was the great object to which the Reformers sacrificed their ease, their fortunes, and their reputation,—which they sought by efforts of unwearied diligence, heroic zeal, and inexhaustible patience,—and which they effectually promoted, amidst anathemas, proscriptions, imprisonments, and death, impelled solely by a sense of duty, and supported only by the hope of the divine approbation. The cause being the same in which they were engaged, they displayed, in common, some of the sublimest and noblest qualities incident to human nature,—devotion to the well-being of their fellow creatures—courage in assailing a most potent tyranny—patience under sufferings and persecutions—contempt of fame, of power, of pleasure—and perseverance in well-doing, notwithstanding the strongest allurements and the most formidable menaces. These virtues, wherever they might be found, could not fail to interest our hearts. But considering what they have procured

for Europe in general, and especially for the Protestant states, while we partake of the blessings so largely diffused throughout the great community, modified by the common exertions of all the Reformers, we review the lives of any of them with emotions of gratitude and admiration.

With these views, we have found the present an interesting and agreeable volume. It gives an account, not of those who first introduced the reformed doctrine into Scotland, but of those who were the instruments of its final establishment. In this volume the lives of fifteen of these persons are included,—namely, of Erskine, Spottiswood, Winram, Willock, Carswell, Knox, Row, Douglas, Lindsay, Methven, Heriot, Harlowe, Ferguson, Chrystison, and Goodman. Seven of them were originally published in “the Religious Monitor,” a periodical work, conducted by ministers of the Scotch Kirk. Besides the common and published histories of the period our author writes of, he has made use of large extracts from the unpublished parts of Calderwood’s History—an old copy of some of Wodrow’s Historical Collections—a number of ancient writs and records extant at Perth—and extracts from Row’s “Manuscript History of the Church of Scotland.”

These biographical sketches are drawn up with considerable care, diligence, and fidelity; and, in addition to what may be found in the ordinary sources of information, furnish several curious particulars not generally known. The narrative part of the work is clear, simple, and grave. Although Mr. Scott is evidently very partial to the Reformers, he is not by any means disposed to conceal their defects and failings; and, being a man of inflexible integrity, we may safely depend on his accounts as authentic. He seems also a very religious man, and has accordingly seasoned the different articles with a reasonable proportion of serious and enlightened piety. We should, however, have been very glad, if our worthy author had made his story a little more continuous and compact,—if he had avoided a little needless repetition, and been somewhat less prone to supply, by conjecture, the want of accurate information. And though we have a very high idea of Mr. Scott’s fidelity and diligence, it would by no means have offended our eye-sight, if he had disfigured the bottom of his pages with a minute reference to the authorities on which he depends.

Among the Scotch Reformers, the first place is certainly due to John Knox,—whether we consider the extraordinary qualities with which he was endowed, or the share he had in effecting the Reformation in his native soil, or the veneration with which his countrymen have hitherto cherished his memory. He was born at Haddington, of reputable parents, in 1504, or 1505. From the grammar-school of that town, he



went to the university of St. Andrews, where he made such progress in the learning of the times, that, after taking academical degrees, he was admitted into orders some time before the usual age. Instead of preaching, however, he acted as a private tutor to students at college, or to young persons at home: nor was it till the thirty-sixth year of his life, that the perusal of the works of Jerome and Augustine began to open his eyes on the errors in which he had been educated, and to which he had so far pertinaciously adhered. About 1543, while the Protestants had a little breathing time under the Earl of Arran's regency, the instructions of Mr. Thomas Williams effectually determined him in favour of the new doctrine. He still continued, however, to employ himself in the education of youth: but, associating with Wishart, the martyr,—zealously and courageously avowing his new principles,—and on that account suffering several hardships, he soon became so famous among the Protestants, that, being at St. Andrew's after the assassination of Cardinal Beaton, he was actually forced, in the following manner, into the ministerial office.

‘One day, when he had come to hear Mr. Rough preach, Mr. Rough, delivered a sermon, in which he treated of “the election of ministers.” In the conclusion of the sermon he said: “When any considerable number of Christians perceive in any man the gifts of God,” (probably he meant a man in clerical orders, which Mr. Knox had long been,) “and shall desire him, for their instruction, to preach the Gospel, it is dangerous us for such a man to refuse their request.” Then addressing his discourse to Mr. Knox, he said: “Brother, be not offended, when I speak to you that which I have in charge, even from all those who are here present; which is this: In the name of God, and of his Son Jesus Christ, and in the name of those who now presently call you by my mouth, I charge you that you refuse not this holy vocation, but that, as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you know well enough to be oppressed by the multitude of labours, you shall take upon you the public office and charge of preaching; even as you look to avoid God's heavy displeasure, and desire that he shall multiply his graces with you.” Then turning to the congregation, he said: “Was not this your charge unto me? and do you approve of this vocation?” They answered: “It was, and we approve of it.”

‘Mr. Knox was abashed. He burst into tears, and silently went home to pray and meditate in his own chamber. For some days he scarcely held conversation with any person, but privately considered of what was his duty. At last he determined to comply with the call which had been given him by Mr. Rough and a Protestant people, which he valued more than any imposition of hands which he had formerly received from a popish bishop. He resolved, depending on the help of God, to go forth publicly into the world as a professed minister of the Gospel, and, as his after-conduct shewed, faithfully to declare the truths of Christ, and to confute the adversaries, notwithstanding any danger to which he might thereby be exposed.’ pp. 105—6.

Being left in the castle of St. Andrew's by Mr. John Rough, who retired into England, he endeavoured, but with little success, to check the wickedness of those who held that fortress; and, when it was taken in 1547, he was sent to the galleys with the greater part of the captives. Here he composed the Confession of Faith, afterwards adopted, with some additions, in the Kirk; and consoled his fellow sufferers with the certain hope of deliverance. After nine months confinement, he made his escape into England, at that time the common refuge of the Scotch Protestants. He refused a bishopric and the rectory of All Hallows, London; but accepted the office of king's chaplain, and an annual pension of forty pounds, with full authority to preach the Gospel where it was little known, or where the errors of popery particularly prevailed:—for, the Catholic clergy, dispersed in all parts, were using their utmost efforts to bring the people back to their old errors, and Knox appeared to Cranmer, and other Protestants, admirably qualified to oppose these dangerous men.

During the five years that he remained in England, he preached chiefly in the northern counties where the Catholics were the most numerous. His zeal and activity, brought upon him the wrath of Tonstal, bishop of Durham. Being cited before this prelate, he eagerly embraced the opportunity it afforded him of impugning the ancient errors, and by the force of his arguments confounded both the bishop and his clergy. It is likely he was not very temperate or prudent in his zeal.

‘It was contrary to Mr. Knox's natural temper to conceal any opinion he entertained, either of the character of persons, or of the measures they were pursuing. He was honest in his zeal; and it was always a good object which he had ultimately in his view. When his zeal seems to have carried him beyond the usual bounds of prudence, it is remarkable how the divine Providence protected him against those fatal effects which often might have been expected. He suffered, however, some trouble, in consequence of the instance of his conduct which he next relates. “It cometh to my mind,” says he, “that upon Christmas-day, anno 1552, preaching in Newcastle-upon-Tyne, and speaking against the obstinacy of the papists, I made this affirmation,—that whoever in their hearts were enemies to Christ's gospel and doctrine, which then was preached within the realm of England, were enemies also to God, and secret traitors to the crown and commonwealth of England; for as they thirsted for nothing more than the king's death, which their iniquities could procure, they cared not who should reign over them, provided that their idolatry might be erected again. How these my words at that time pleased men, the crimes and action” (action at law,) “intended against me did declare. But let my very enemies now say their conscience, if these my words have not proved true.” pp. 113, 114.

The accession of Mary, and the restoration of the old religion, obliged Knox to quit England and retire to Geneva,

where he became intimate with Calvin. By his advice, he accepted an invitation given him by some English Protestants at Frankfort to be their pastor. In this city he lived peaceably for some time, and wrote his Admonition to the People of England. Disputes, however, respecting the ceremonies of religious worship, ere long arose, which were so enflamed by mutual violence, that Knox judged it prudent to return to Geneva. Some of his flock followed him, and together with other English refugees formed a new congregation, for whose use he and Mr. Goodman, the pastors of it, framed the "Book of Common Order," approved afterwards by the General Assembly of the Scotch Kirk.

In the mean time, the new doctrine having made great progress among the Scotch, Knox made his appearance in his native country; and, for about nine months, preached in different parts with such success, that the friars from every quarter of the kingdom urged the bishops to prosecute him. Having been cited to take his trial, he came to Edinburgh with such a number of great and powerful adherents that the bishops were intimidated. And

' Mr. Knox and his friends availed themselves of the timidity of the bishops. On the 15th of May, instead of his having been obliged to attend in the ecclesiastical court, he preached in Edinburgh, to a more numerous audience than he had before done in that town; and it is noticed, that the house in which he preached, was that large house in Edinburgh which belonged to the bishop of Dunkeld. He preached in it ten successive days, both forenoon and afternoon. The Earl of Glencairn and some other noblemen highly relished his doctrine, and advised him to write to the queen-regent, "what might move her to hear the word of God."

' He complied with their desire; and that his letter might be more acceptable, in which he was plainly and affectionately to mention many things which deserved her serious consideration, he endeavoured to use a courtly style.

' But such a style of writing was not natural to him, and he did not succeed. Some time after she had received the letter, she delivered it into the hands of James Beaton, archbishop of Glasgow, saying, "Please you, my lord, to read a pasquil," (viz. a lampoon, or satire.) Her words were reported to Mr. Knox; who, when at Geneva, in 1558, thought it proper to cause his letter to be published, with some additions which he had made to it. In his additions he said, "Whether you did read my letter to the end, I am uncertain. One thing I know, that you did deliver it to one of your prelates, saying, 'My lord, will you read a pasquil.' As charity teaches me to interpret things doubtfully spoken in the best sense, so also my duty to God, who hath commanded me to flatter no prince on the earth, compelleth me to say, that if you esteem the admonitions of God no more than the cardinals do the scoffings of pasquils," (viz. the satires allowed to be affixed to the statue of Pasquin at Rome,) "then will God send you other messengers shortly, with whom you shall not be able in that manner to jest." pp. 123, 124.



He had no sooner returned to Geneva than his enemies, resuming courage, passed a sentence condemning his body to the flames and his soul to damnation; and burnt him in effigy at the cross of Edinburgh. This, exciting considerable alarm in his mind, induced him to write his "Appellation to the Nobility and Estates of Scotland" and his "Letter to his beloved brethren the Commonalty of Scotland."

In May, 1557, being requested by the chiefs of the Scotch Protestants to return to their assistance, he came as far as Dieppe: but receiving advice of the indifference of some, and the relapses of others, he wrote them a very spirited, letter: and notwithstanding the Lords repeated their invitation, he went back to Geneva in the beginning of 1558.

About this time, besides "A brief Exhortation to the People of England," he wrote a tract which 'it may be wished,' says our author, 'that he had not written,' intitled "The First Blast of the Trumpet against the monstrous Regiment of Women." It exposed him to the displeasure of Elizabeth: and when, in the beginning of the following year, having resolved, in consequence of finding matters ripe for a change of the national religion, to return to Scotland and to take England in his way, he applied to the queen for liberty to pass through her dominion, it was not granted. Though he was mortified at the refusal, he made his way as soon as possible to his native land, and arrived there May 2nd., 1559. The mighty aids he contributed, by his counsels and exertions, his public and private discourses, to the triumph of the Reformed doctrine, and the influence he had in giving its republican form to the Scotch Kirk, we will not dwell upon at present, as we shall soon have an opportunity of resuming the subject. Nor can we stop to detail the affairs in which Knox was engaged as a minister of Edinburgh, or as guardian of the Protestant religion; since it would be to give the history of Scotland as long as he lived. For in every affair of moment, both civil or ecclesiastical, his opinion, which he was sure to give whether consulted or not, in most cases determined the minds of the people. In consequence of this, he was involved in many difficulties,—from which, however, he always extricated himself, partly by the courage and intrepidity of his nature, and partly by the hold he had on the affections of his party. He died Nov. 24th, 1572, in the 67th year of his age, commending his soul into the hands of his Saviour: and the following memorable words were spoken, by the Earl of Morton, on his grave.—"Here lies a man who never feared the face of man; who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour."

The character of this extraordinary man, varies its aspect according to the temper and feelings with which it is viewed:

and accordingly, it has by turns appeared that of a saint or a demon. His judgement and penetration admit not of doubt. No man, perhaps, ever adhered more steadily to what he considered as his duty,—or persecuted corruption and wickedness with a more relentness hatred,—or was more disposed to exertion and endurance for the benefit of his fellow-men. His zeal, it must be confessed, was rather harsh and violent; his firmness sometimes had the appearance of obstinacy; his frankness was often rude and indecorous; and, little disposed to indulge himself, he was severe and intolerant to the imperfections of others. But though his sublime and heroic qualities are a little obscured, his defects were the defects of the times, and his excesses were in general the extremes of virtues, without absolutely degenerating into the contrary vices. He was such a man as visits the earth only once in an age, whose good qualities no one is able to imitate, but whose blemishes every one is adequate to expose.

After Knox, the most eminent instrument of the Reformation in Scotland, was John Erskine, Baron of Dun, a descendant of the Earls of Mar. It is, indeed, very advantageous to him to be compared with his friend Knox. For, although very inferior to Knox in the more vigorous and commanding qualities of human nature, and consequently less calculated for a reformer in a rough and intractable age, he was yet much his superior in the virtues agreeable to the moderation and refinement of our times, and therefore the more likely, perhaps, to gain upon our esteem. A man of learning, and good breeding,—prudent, moderate, and courageous,—possessed of an ardent, yet enlightened piety, and famous for the services he rendered to his country,—he was the great ornament of the Scotch Reformers; distinguished alike by the respect of his enemies and the confidence of his own party. He was never suspected of improper compliance with the views of court: Yet such was his moderation, that Mary, who had a rooted aversion to the Protestants, when urged to hear their preachers, is reported to have said, “She would gladly hear the Superintendant of Angus, Sir John Erskine, for he was a mild and sweet-natured man, and of true honesty and uprightness.”

This excellent person was born in 1508 or 1509, and received his education, it is probable, at the University of Aberdeen. After his father's death, like other Barons in those times, he assisted in the administration of justice in his own county, and attended the meetings of parliament. It is uncertain at what period he embraced the Reformed doctrine; though it must have been previous to 1534, because he was ‘useful in the conversion of David Straiton,’ who in that year

suffered martyrdom. He employed his influence in supporting the preachers of the new doctrine, and made the castle of Dun a common refuge for the persecuted Protestants. Among others who were indebted to his assistance, was the famous George Wishart. In the civil war that broke out between the English and the Scots in 1547, he was very active, and defeated a party of English who attempted a landing at Montrose. It was in his lodgings, at Edinburgh, that the Protestants, after the return of Knox, resolved at all hazards to abjure the mass: and he made a principal among those persons, who, in consequence of binding themselves to adhere to the Protestant religion, were styled the Congregation of the Lord,—as well as had a chief hand in the negociations carried on between them and the Queen Regent, which unhappily issued in a civil war.

When the Protestants took refuge in his castle in the time of persecution, he had been in the habit of delivering private exhortations: and before the conclusion of the war which, terminated by the death of the Regent, gave the Protestants a decided superiority in both civil and ecclesiastical affairs, he assumed the character of a public teacher. At this time, the number of preachers was very disproportionate to the necessities of the nation. In order the more effectually to supply this deficiency, as well as to extirpate the old religion, five persons, agreeably to the plan laid down in the First Book of Discipline, were appointed under the name of superintendants, partaking a little of the episcopal function. They were chosen for life, but were responsible to the General Assembly;—it being their business to overlook the clergy, to enquire into the order of the churches, to inspect the manners of the people, the provisions for the poor, and the education of youth, and to redress, by their counsel and prudence, whatever could be remedied. Mr. Erskine was invested with the superintendancy of Angus and Merns; and though the office was difficult and somewhat invidious, and complaints were lodged against him before the General Assembly, he continued to exercise it, to the satisfaction of that court and the furtherance of the reformed religion, to the day of his death,—which happened March 12, 1591, in the eighty second year of his age.

We intended to extract a few particulars from the life of Mr. John Row, which, in copiousness of materials and care in putting them together, follows close upon those on which we have already dwelt. But having come to the limits prescribed us, we must hasten the conclusion, by recommending the perusal of the volume itself, to those who wish to be more intimately acquainted with the lives and characters of the Scotch Reformers.



Art. III. *Philosophical Transactions, of the Royal Society of London.* For the year 1811. Part I. 4to. pp. 208. Nicol. 1811.

(Concluded from p. 1012.)

V. *On the non-existence of Sugar in the Blood of Persons labouring under Diabetes Mellitus.* In a Letter to Alexander Marcet, M.D. F.R.S. from William Hyde Wollaston, M.D. F.R.S. Read January 24, 1811.

[T is singular that one of the most curious questions connected with the pathology of this most remarkable disease should have remained so long undecided; and it cannot but afford satisfaction to those who feel an interest in the inquiry, that it should have exercised the ingenuity of so accurate an experimentalist as Dr Wollaston. The method pursued by Dr. W. in his experiments, if not perfectly unexceptionable, is at least much more so than that employed by Roles and Cruikshank; and indeed appears to us as satisfactory as can be desired.

By adding a very little dilute acid to healthy serum it was found, that the albumen was completely coagulated on the application of heat, and that the liquid which exuded from the coagulated mass, yielded crystals of a determinable shape on evaporation. When small proportions of saccharine matter were added to the serum previous to its coagulation, it was found that the crystallization of the salts was either impeded or entirely prevented, according to the quantity of sugar present. A degree of blackness appeared, also, after evaporation, (the intensity of which was in proportion to the sugar employed in the experiment,) together with a disposition to deliquesce, which does not exist when there is no sugar present.

These facts being determined, Dr. W. repeated the same experiments with serum, (to which he made corresponding additions of dry sugar,) obtained from diabetic urine. The appearances were in all respects perfectly similar.—Another test of the absence or presence of sugar was found in the nitric acid; which, added to the residuum after the coagulation of pure serum, merely converted the muriatic salts into nitrates; but if sugar had been added, a white foam formed round the margin of the evaporated drop, and the application of heat caused a blackness proportioned to the quantity of sugar present.

After these preliminary experiments had been made with serum in its natural state, and with definite proportions of sugar, Dr W. proceeded to investigate the appearances of diabetic blood subjected to similar experiments. He examined four specimens of blood, drawn from persons afflicted with

diabetes. In none of them, however, did indications of saccharine matter appear. In one instance, indeed, there was a degree of blackness, such as might have been occasioned by the addition of about one grain and a half of sugar to an ounce of serum; but this matter did not exhibit the properties of sugar: it was more easily dried, had a greater refractive power, and was not fusible by heat. The addition of a proportion of diabetic urine, not exceeding one half, occasioned the colour of the drop after evaporation to be darker, and the chrystallization of the salts to be more defective.

As the existence of sugar in the blood of diabetic persons seems to be disproved by these experiments, it is evident, either that it must be secreted in such cases by the kidneys, or, formed in the stomach, conveyed from thence to the bladder by some unknown channel. And that some such secret communication does actually exist between these organs, is rendered highly probable by further experiments of Dr. Wollaston.—Having ascertained that the prussiat of potash might be taken without injury, three successive doses of three grains and a half each were administered to a healthy person, at intervals of an hour each. The urine was tinged in two hours, and at the end of four hours afforded a deep blue colour; but the serum of the blood drawn at the same period, when examined by the appropriate tests, gave no signs of the prussiate. Dr. W. also examined the salivary secretion repeatedly, and the mucus of the nostril when secreted in excess from the influence of catarrh—but without being able to detect in either the slightest trace of prussic acid, while the urine, at the time, contained it in considerable abundance.

A Letter from Dr. Marcet is appended to this Paper, containing an account of several experiments which he made on this subject at the instance of Dr. W. He gave to a young woman labouring under diabetes mellitus, five grains of the prussiat of potash every hour, for thirteen successive hours. After the fifth dose the urine became instantly blue, on the addition of a drop or two of a solution of sulphat of iron. At this period a blister was applied on the region of the stomach, and while she continued taking the prussiat the serum was collected and examined; but it gave no indication of the presence of prussic acid,—though the urine was sensibly impregnated with it fifteen hours after taking the last dose. The urine of the same person, after having taken considerable quantities of sulphat of iron, gave no signs of its presence when tested by the prussiat of potash. In a third experiment, the blood of a young woman, who had taken a dram of the prussiat in about twelve hours, was found to contain no vestige of prussic acid in its serum, though the urine was

strongly impregnated with it during the six hours which preceded and followed the experiment.

VI. *On the rectification of the hyperbola by means of two ellipses; proving that method to be circuitous, and such as requires much more calculation than is requisite by an appropriate theorem: in which process a new theorem for the rectification of that curve is discovered.*—To which are added some further observations on the rectification of the hyperbola: among which the great advantage of descending series ~~over~~ ascending series, in many cases, is clearly shewn; and several methods are given for computing the constant quantity by which those series differ from each other. By the Rev. John Hellins, B.D. F.R.S. and Vicar of Potter's Bury, in Northamptonshire.

This is a useful, though, we think, rather tedious paper. Some of the blunders of Mr. Woodhouse, and some of the excellencies of Maclaurin, Simpson, and Landen, when investigating kindred subjects, are pointed out. The new theorem referred to in the title of the paper, is this:  $H = eV - G$ , where  $H$  denotes the hyperbolic arc,  $e = \sqrt{1 + bb}$ , 2 and 2  $b$  being the transverse and conjugate axes of the ellipse,  $x$  the abscissa measured from the centre on the transverse axis, and  $y$  the corresponding ordinate,  $e = 1$ ; the quantity  $eV$  being purely algebraic, and equal to  $eu \frac{\sqrt{1 - uu}}{1 - uu}$ , that is,  $= e u x$ , and the other quantity  $G = e$

$\times$  the fluent of  $\frac{u \sqrt{1 - uu}}{\sqrt{1 - uu}}$ . Where it is evident that the computation of this latter term is not more laborious than the usual process for the determination of an elliptic arc.

VII. *On a combination of Oxymuriatic Gas and Oxygene Gas.* By Humphry Davy, Esq. LL. D. Sec. R. S. Prof. Chem. R. I. Read February 21, 1811.

The gas described in this paper has probably given rise to much of the confusion and uncertainty which has prevailed relative to the hyper-oxymuriates, from which it is obtained by the agency of muriatic acid. As its properties, however, vary with the proportions of acid and salt, it is necessary that the salt should be in considerable excess, and the acid a good deal diluted with water. It must be collected, too, over mercury, as water absorbs it pretty freely, and until it is saturated or nearly so, nothing but oxymuriatic gas is obtained. Its colour is a dense yellow green. It explodes even with the warmth of the hand, and often while transferring from one vessel to another, with heat and light and expansion of volume. The result of its spontaneous explosion is the disengagement of from  $\frac{1}{2}$  to



$\frac{2}{3}$  of oxygene, its vivid colour disappears, and it is converted into oxymuriatic gas. It is, therefore, evidently a compound of oxymuriatic gas and oxygene mixed with some of the former gas. By agitating it with mercury, the free oxymuriatic gas combines with the mercury, and forms corrosive sublimate, leaving the gas pure. In this state it is so easily decomposed as to make it dangerous to operate upon large quantities. When exploded over mercury, 50 parts expand to 60; and the oxymuriatic gas being absorbed by water, there remains 20 parts of pure oxygene gas; so that it consists of 2 in volume of oxymuriatic gas and 1 of oxygene, the oxygene being condensed to half its volume by combination. The smell of the pure gas resembles that of burnt sugar, mixed with that of oxymuriatic gas. Water absorbs eight or ten times its volume of it, and acquires a colour approaching to orange. Detonated with twice its volume of hydrogen, there is an absorption of more than  $\frac{1}{2}$ ; and a solution of muriatic acid is formed: but when the explosive gas is in excess, oxygene is always expelled,—a fact which Dr. D. regards as proof of the affinity of hydrogen, for oxymuriatic gas, being stronger than for oxygene. Mercury, copper, antimony, arsenic, and iron, did not inflame in it, until the gas had been made to explode, when they burnt with different degrees of brilliancy, and combined with the oxygene or oxymuriatic gas according to their respective affinities. Both nitrous and muriatic acid gas decompose it, the former with diminution of volume and the production of red fumes, and the latter with the formation of oxymuriatic acid, and the appearance of dewy moisture on the sides of the vessel, and with rapid diminution of volume on the application of heat. This gas destroys dry vegetable colours, but previously gives them a red tint,—a circumstance which, joined to its affinity for water, inclines Dr. D. to adopt the opinion of Chenevix, that it is allied to the acids in its nature: and he thinks it is probably combined with the peroxide of potassium in the hyper-oxymuriate of that metal. The very feeble affinity which exists betwixt the oxymuriatic gas and oxygene, and the singular phenomena which attend their separation, certainly favour the conclusion that they are analogous species of matter: And we cannot but think that the views of Dr. D. relative to the oxymuriatic acid, are strongly supported by the nature and properties of this extraordinary compound—for which, from its colour and its relation to the oxymuriatic gas, he proposes the name of euchlorine, or euchloric gas.

VIII. *Experiments to prove that fluids pass directly from the stomach to the circulation of the blood, and from thence into the cells of the spleen, the gall bladder, and urinary bladder, with-*

*out going through the thoracic duct.* By Everard Home, Esq.  
F. R. S. Read January 31, 1811.

We are glad to find that Mr. Home has abandoned his former speculations on the use of the spleen in the animal economy; though we feel considerable regret that his erroneous conclusions should have led to the repetition of experiments, incalculably painful to the unfortunate animals that were the subjects of them, and which do not appear likely to lead to any very useful or important conclusion. The present experiments, which are five in number, prove, indeed, that fluids may pass from the stomach to the urinary bladder and some of the neighbouring organs, without passing through the thoracic duct; but there is no evidence adduced whatever, that, in order to arrive there, they must have been conveyed through the circulating system,—except a reference to Mr. Home's former experiments, from which it appeared that the blood in the splenic vein was tinged with rhubarb which had been introduced into the stomach. In the two first experiments described in this paper, a ligature was passed round the thoracic duct so as to render it quite impervious, and two ounces of a strong infusion of rhubarb was then injected into the stomach. In three quarters of an hour, the urine was tested by potash and found to contain rhubarb, and in one the bile also exhibited similar appearances to the same test. The third experiment was varied, by the previous extirpation of the spleen four days before the experiment was made: but the rhubarb still made its way to the bladder, so that the spleen could have nothing to do with its conveyance thither. In the fourth and fifth experiments, not only the thoracic duct but also the lymphatic trunk which terminates in the angle betwixt the right jugular and subclavian veins, was secured by a ligature. The results, however, were similar to those of the former experiments; both the urine and bile being impregnated with rhubarb: in the last, a portion of the spleen infused in water afforded similar indications though not equally strong. In several of the experiments, the thoracic duct burst in consequence of the ligature, but the chyle gave no indication of its containing rhubarb.

As the spleen is thus demonstrated not to be an organ intended for the mere conveyance of fluids from the stomach to the bladder, Mr. Home fancies that it must be a secreting organ,—that the rhubarb ‘is deposited in the cells in the form of a secretion.’ The arguments adduced in support of this opinion do not, however, amount to any high degree of probability, much less to satisfactory proof. As all other secreting glands have excretory ducts, analogy is clearly against it; and we think this of much greater weight than the mere size

and number of the lymphatic vessels of the spleen, or the greater abundance of fluid in its cells during the process of digestion. Mr. Home observes, indeed, that, 'where a secretion is to be carried into the thoracic duct, it would be a deviation from the general plan of the animal economy, were any but lymphatic vessels employed for that purpose:' but this is nothing better than a *petitio principii*; since it is not known that any secreted fluids, except chyle and lymph, are conveyed to the thoracic duct.

IX. *On the composition of Zeolite.* By James Smithson, Esq. F. R. S. Read February 7, 1811.

Zeolite, has been considered, hitherto, a perfectly distinct species of mineral from natrolite, in consequence of Vauquelin having found a considerable proportion of lime, but no fixed alkali, in some of the former, while Klaproth had obtained soda, but no lime, in his analysis of the latter. And though this latter mineral has recently been found in crystals, having exactly the same form as zeolite, yet the acknowledged accuracy of those distinguished chemists prevented Haüy from uniting them under the same species.

Mr. Smithson had formerly obtained soda from zeolites which he had collected on the island of Staffa, and procured from other situations: and having lately received some minerals from Haüy, he has at length had an opportunity of analyzing a specimen, marked by that celebrated mineralogist, and bearing the same name (mesotype) with that analyzed by Vauquelin. Ten grains of it gave 4.90 silica, 2.70 alumine, 1.70 soda, and .95 water; an estimate which exceeds the original weight by .25, but which is sufficiently accurate to determine the close affinity of this substance to natrolite.—Mr. Smithson, however, appears to exult in the superior accuracy of chemical analysis, without sufficient reason; since it is evident that the perfect similarity of their crystalline forms would have led Haüy to class them together, if he had not been withheld by deference to the authority of Klaproth and Vauquelin.

X. *Experiments and observations on the different modes in which death is produced by certain vegetable poisons.* By B. C. Brodie, Esq. F. R. S. Communicated by the Society for promoting the Knowledge of Animal Chemistry. Read February 21, 1811.

Mr. Brodie states it to have been the principal aim of these experiments, 'to determine on which of the vital organs the poison employed exercises its primary influence, and through what medium that organ becomes affected.'

In the first series, alcohol, the essential oil of bitter almonds, the expressed juice of the leaves of aconite, infusion of to-



bacco, and the empyreumatic oil of tobacco, were applied to the tongue or alimentary canal of the animals which were made the subjects of experiment. The operation of these poisons, with the exception of the infusion of tobacco, was precisely similar; and was extremely analogous, in all essential circumstances, to the effects produced by concussion or pressure of the brain. The action of the voluntary muscles was at first violent and convulsive, and then became unsteady and irregular; the respiration became laborious and stertorous, and was gradually performed at longer intervals, until it ceased entirely; the pupils of the eye were dilated; the animal soon became insensible and motionless; and when recovery did not take place, apparent death came on, at a longer or shorter period, according to the activity of the poison or the quantity applied. If the thorax was opened after death had apparently supervened, the heart was found acting with moderate force and frequency, and circulating dark coloured blood; and this action was easily kept up by means of artificial respiration. These were the effects produced by all the poisons, except the infusion of tobacco; and this produced in one instance only a tremulous motion of the voluntary muscles, and in all a disposition to syncope and a total cessation of the action of the heart, which, from its left side being filled with florid blood, must have taken place quite as early as that of the lungs,—Mr. B. thought in one instance even earlier. The heart too was greatly distended with blood. Mr. B. supposes this poison, therefore, to produce a direct action upon the heart. It appears, however, to have been employed in a larger proportion, when compared with the size and strength of the animals, than any of the others. This inference is, perhaps, liable to some degree of uncertainty, and there is no doubt that it destroys equally with the other, the functions of the brain.—There is no reason to suppose that any of these poisons act by being absorbed into the blood. Their effect is indeed, too instantaneous: for Mr. B. found, that a drop of the essential oil of almonds applied to his tongue, from the blunt end of a probe, produced immediately ‘a very remarkable and unpleasant sensation’ in the epigastric region, and a weakness of the limbs as if he had not the command of his muscles, and was about to fall: and chewing a small quantity of aconite induced a remarkable numbness of the lips and gums which continued some hours. The dissection of the animals after death did not exhibit any morbid appearances, except a high degree of inflammation of the stomach from the alcohol.

In the second series of experiments, the poisons were ap-  
VOL. VII. 4 S

plied to wounded surfaces ; the essential oil of bitter almonds, the juice of aconite, the Woorara, a poison used by the Indians of Guiana, and the Upas Antiar, a production of the island of Java, being the substances employed. Their effects applied in this way were precisely similar to the former, but not quite so immediate, probably from the surface of the tongue and alimentary canal being more abundantly supplied with nerves than the surface of wounds. The operation of the Upas Antiar was, however, similar to that of infusion of tobacco ; causing the entire cessation of the action of the heart, even before respiration was completely suspended. The left side of the heart was consequently filled with florid arterial blood, and the whole of that organ was very much distended. The appearance of the wound, after death, in these experiments, did not differ in any respect from that of a common wound.—Some experiments were made to determine whether poisons applied in this way operated through the medium of the nerves or of the circulation. The complete division of the nerves in the axilla did not prevent the poison from acting when applied to a wound in the upper extremity, nor did the passing a ligature round the thoracic duct : but when the blood vessels of the limb were tied so as to stop the circulation entirely, the poison (the Woorara) did not affect the animal at all, though the nerve was free ; and the activity of the limb was restored the following day. This poison, therefore, evidently produced its effect by passing into the circulation through the divided veins.

As these facts lead to the conclusion that the poisons employed in these experiments, with the exception of the infusion of tobacco and the Upas Antiar, occasion death by destroying the functions of the brain, Mr. Brodie made the following experiment, with a view to its complete establishment. He applied the Woorara to two incisions made in the side of a rabbit. In fifteen minutes respiration had ceased, and the animal was apparently dead : the heart, however, was still beating. Artificial respiration was then employed ; and the contractions of the heart rose during the first hour, from 100 to 140 in a minute : but at the end of 1 hour and 23 minutes, having fallen to 100, the experiment was discontinued. At the close of the experiment, a thermometer in the rectum had fallen from  $100^{\circ}$  to  $88\frac{1}{2}$  ;—the temperature of the room being  $58^{\circ}$ . A similar experiment was made, in which the animal was kept in a temperature of  $90^{\circ}$  : the artificial respiration was kept up sixteen minutes and then discontinued : the animal then breathed freely and regularly, and began to move his head and extremities, and in two hours was perfectly recovered. From this fact, Mr. B. suggests the inflation of the lungs in attempting the recovery

of persons labouring under the influence of opium or other poisons acting primarily upon the brain.

From the whole of his experiments Mr. Brodie draws the following conclusions.

1. Alcohol, the essential oil of almonds, the juice of the aconite, the empyreumatic oil of tobacco, and the woorara, act as poisons by simply destroying the functions of the brain; universal death taking place, because respiration is under the influence of the brain and ceases when its functions are destroyed.

2. The infusion of tobacco when injected into the intestine, and the Upas Antiar when applied to a wound, have the power of rendering the heart insensible to the stimulus of the blood, thus stopping the circulation; in other words they occasion syncope.

3. There is reason to believe that the poisons, which in these experiments were applied internally, produce their effects through the medium of the nerves, without being absorbed into the circulation.

4. When the woorara is applied to a wound, it produces its effects on the brain, by entering the circulation through the divided blood vessels, and from analogy, we may conclude that other poisons, when applied to wounds, operate in a similar manner.

5. When an animal is apparently dead from the influence of a poison which acts by simply destroying the functions of the brain, it may, in some instances, at least be made to recover, if respiration is artificially produced, and continued for a certain length of time.

These inferences are fairly deducible from the experiments; but they certainly do not possess any very high degree of novelty or importance. The independence of the action of the heart upon the function of the brain, on which Mr. B. lays so much stress in this as well as in his former paper, can only be considered as an expression of the fact, that after the death or removal of the brain, the heart retains its power of acting longer than the voluntary muscles,—a fact which has been long admitted by physiologists to obtain with respect to all organs supplied with nerves from ganglia, as the heart is. The exceptions, therefore, in the action of infusion of tobacco and the Upas Antiar may probably be only confirmations of the general rule, since it is not improbable that they may destroy all the subordinate sources of nervous energy as instantaneously as that of the brain, thus producing universal death.

The half volume concludes as usual with the meteorological journal for 1810, kept at the apartments of the Royal Society;—respecting which we have only once more to notice the neglect of the variation of the compass.



Art. IV. *The History of Spain, from the earliest Period to the Close of the Year 1809.* By John Bigland. 2 vols. 8vo. pp. 486, 525. Price 1*l.* 4*s.* Longman and Co. 1810.

**T**HAT obliging class of authors who undertake, at a cheap rate, to conduct their readers quickly along a short and easy path to the temple of knowledge, will be found, for the most part, we fear, to be very blind and incompetent guides. Historical abridgements and compilations, in particular, are too often rendered worse than useless by the anachronisms and errors of every kind with which they abound. We believe, however, that this censure cannot with any degree of justice be applied to the volume before us. Of the labours of Mr. Bigland, who is known to the public by several works which have attained considerable popularity, we have frequently made respectful mention. As to the present performance, it is not, from its nature, calculated very materially to advance his credit as an author. The work is respectable nevertheless, and will be found to contain a concise, well-written, and authentic narrative of the principal occurrences which compose the annals of Spain.—In his preface, the author bespeaks the attention of his readers to the subject in the following manner.

‘The history of Spain, although very imperfectly known to the generality of English readers, constitutes an important part of the history of the world. There scarcely exists a nation of which the transactions have had a greater influence on the destinies of Europe, or of which the annals afford lessons of greater importance. Neither ancient nor modern history furnishes any instance of an empire in which so great natural advantages, and so many fortunate incidents, have been so completely counteracted by political mismanagement. These considerations render a historical view of the Spanish monarchy an object which must, at all times, command the attention of the statesman and the moral philosopher. At this momentous crisis it is peculiarly important. The tremendous events which have lately occurred, and the lively interest which the British nation has taken in all that relates to the destinies of Spain, indicate the propriety of looking back to that chain of causes which, by various revolutions, conducted her to that high degree of elevation in which she once stood, and has sunk her into her present state of depression.’

The work commences with a cursory view of the early history of Spain. In the opening chapter we have a brief account of the resistance of the natives to the arms of the Carthaginians; the final success of the invaders; the commotions of the country during the struggle between Carthage and Rome; and the repeated revolts by which the Spaniards strove to regain their independence, till, in the reign of Augustus, they were effectually subdued by the mistress of the world. The names of Saguntum and Numantia having recently been often

mentioned in connection with some late instances of Spanish heroism, our readers may not be displeased at our presenting them with the following account of the siege of the latter city by the Romans.

• Numantia long stood the glory of Spain and the disgrace of the Roman arms. That celebrated city was about three miles in circumference, and seated on a lofty hill; but, according to the confession of the Roman historians, the number of its citizens able to bear arms, did not exceed ten thousand. Their minds, however, were fortified by the love of liberty and the contempt of death; and, during the space of fourteen years, this small but enthusiastic body of warriors defied the power of Rome. The reduction of Numantia was reserved for the genius and fortune of a second Scipio Africanus, who had immortalized his name by the capture and destruction of Carthage. But this experienced commander, though at the head of sixty thousand men, did not venture hastily to approach those inauspicious walls, before which so many Roman generals had suffered discomfiture and disgrace, and employed a whole year in confirming the discipline of his army before he judged it expedient to advance to the city. The citizens of Numantia offered to acknowledge the sovereignty of Rome on honourable terms; but the senate required the surrender of themselves and their city at discretion. These indignant warriors, therefore, preferring a glorious death to a life of servitude, sallied from the city, and offered battle to the numerous host of their enemies. But the prudence of Scipio declined to expose his soldiers to the desperate valour of men determined to die; and resolving to reduce the devoted city by famine, he cautiously restrained the Romans within their trenches. The Numantians, at last, being left without hope, and exposed to the horrors of famine, resolved to sell their lives at the dearest rate. They made a desperate sally, and, attacking the Roman lines, exerted the last efforts of their valour in a horrible carnage of their enemies. Their strength was at length exhausted by the unequal conflict; but their spirits were still unsubdued. Disdaining to follow the triumphal car of the conquerors, or to enrich them with their spoils, those who did not fall by the sword, being driven into the city, set fire to their houses, and consumed themselves, their families, and their effects in the general conflagration. Numantia, so famous in Roman history, was thus reduced to a heap of ashes and ruins; and of all the inhabitants only fifty could be snatched from the flames to adorn the triumph of the victor.—Vol. I. p. 12—14.

When “host impelling host,” the northern barbarians overran “the prostrate South,” Spain passed successively under the dominion of the Franks, the Vandals, and the Visigoths. The different revolutions of that country from the irruption of the Franks to the establishment of the Gothic monarchy, and the succession of Gothic kings from Adolphus to Roderic, the last of his race, are comprised in the second and third chapters of the present work. We then come to the invasion of the Saracens or Moors, their ready conquest of the greatest part of the country, and the establishment of the caliphate of Cordova. And here, honourable mention is, of course, made

of the heroic band of Spaniards who, in a remote corner of the peninsula, preserved their independence, and defied the Arabian power. Our author seems to feel much satisfaction, while tracing out the steps by which 'the modern monarchy of Spain, formed amidst the crags of Asturia, and confined at first to a narrow district, like that of Rome on the Palatine mount, gradually increased its power, and extended its boundaries,' till, by the conquest of Grenada, A. D. 1492, Ferdinand of Arragon annihilated the last remnant of Moorish dominion. The greater part of the first volume is taken up with an account of the incessant hostilities between the Christians and the Moors, which, for nearly eight hundred years, spread carnage and devastation through this devoted country. That the history of nations is, for the most part, written in characters of blood, is a remark verified by the annals of none more than by those of Spain. Yet when the historians of this period gravely tell us of fifty, sixty, and even of one or two hundred thousand men being slain in one battle, we may be allowed to smile at the exaggeration\*. Mr. B. has, we think, devoted rather too large a portion of his work to the wars and revolutions of this calamitous era. The events which occurred have so much of sameness in their character, and so little connection with general history, that any thing like a detailed account of them, except to Spanish readers, must be tedious and uninteresting.

Arriving at the age of Charles V., we perceive that our author has availed himself, in no small measure, of the labours of Robertson. We do not mean, however, to censure Mr. B. for the assistance which, in this part of his work and elsewhere, he has borrowed from different modern historians. With an abundant supply, already at his command, of almost all the materials requisite for his purpose, brought out, fashioned, and arranged by the hands of skilful artists, it is not to be expected that the compiler of a work like the present should take the pains to dig very deeply in the mines of history. And therefore, notwithstanding the long list of authorities, *chiefly* consulted, which is somewhat ostentatiously subjoined to the preface, Mr. B.'s readers will not, we imagine, be dis-

---

\* It is pretended that, in one of these bloody contests, St. James appeared fighting on the side of the Spaniards, mounted on a milk-white steed, and made terrible havoc among the Mahometans. On another occasion the Spanish historians kill 185,000 Infidels, affirming that the Christians lost but 25 men. Mr. Bigland does not think that the loss of the Moors is exaggerated; but, we apprehend, 'the sagacious reader' will be likely to consider truth as much violated in one part of these stories as the other.



posed to give him quite so much credit for laborious research as he may expect.

We deem it needless to pursue any farther the chain of events recorded in these volumes. We shall merely present to our readers the picture drawn by the author of the greatness and prosperity of Spain when at its zenith, in the reign of Philip II.; add a few remarks on the causes of its subsequent depopulation and decline, and then conclude our notice of the work.

‘Though Philip was disappointed of obtaining the imperial crown which his father had worn, yet he might justly be esteemed the most powerful monarch of that age. He possessed the united kingdoms of Spain, the crowns of Naples and Sicily, the duchy of Milan, Franche Comté, and the Netherlands. His authority was acknowledged in Tunis and Oran, in the Cape Verd and the Canary islands; but his vast dominions in Europe and Africa were not equal in extent to the recent acquisitions in America, where empires instead of provinces had been annexed to the Spanish monarchy, and inexhaustible veins of wealth had been discovered. Over these various and immense territories Philip II. commenced his reign with every possible advantage. In the time of his predecessor, the colonies of the new world were yet in their infancy. The newly discovered mines had not transmitted much of their rich produce into the treasury. But in the reign of Philip the gold and silver of Mexico and Peru were copiously poured into the bosom of the Guadalquivir; and the Spaniard might justly boast, that “he who had not seen Seville, had not seen the wonder of the world.” The manufactures of the Netherlands were excellently adapted to the supply of the colonies; and Antwerp and Seville were calculated to become the emporia of the richest commerce of the world. A veteran army, renowned for courage, and commanded by officers long accustomed to war and victory; a fleet superior to that of any other power; a council composed of experienced statesmen; and a trade more extensive and lucrative than any other nation had ever possessed, promised to Spain an age of splendid prosperity. To the vast possessions above enumerated, Philip afterwards annexed the immense commercial and maritime empire of Portugal, comprising Brazil in America, and stretching round the coasts of Africa and Asia from the Straits of Gibraltar almost to China.’—Vol. II. p. 95. 164.

It was formerly a prevailing notion, that to the discovery of the new world the decline of Spain ought chiefly to be attributed: but we concur with Mr. Bigland and other late writers in the opinion, that the emigrations to the American colonies had little or no effect in diminishing the strength and population of the mother country. That decline has, we think, with more reason, been ascribed to the tyrannical and persecuting spirit of the government, and the unwise measures, both foreign and domestic, adopted and persisted in by a succession of infatuated rulers. By the banishment of

the Jews and the Morescoes\*, Spain lost, upon a moderate estimate, between two and three millions of the most industrious part of the inhabitants, and the agriculture and manufactures of the kingdom 'sustained a mortal blow.' The merciless oppression and obstinate bigotry of Philip II. occasioned the revolt of his Flemish subjects, and a long and ruinous war, which terminated in the separation from the empire of a most valuable territory. But without further enumerating particular instances of bad policy, it is sufficient to observe, that 'from the reign of Ferdinand to the death of Philip IV., Spain, by the ambition of her rulers, was constantly involved in quarrels, foreign to the real interests of the country: her blood and her treasures were profusely lavished in the Netherlands, in Germany, in France, and Italy; and a wide and wasting system of continual war ruined her commerce, exhausted her strength, and extinguished her liberties.'

We think it, however, obvious to remark, that the occurrences above alluded to, as contributing to the ruin of the country, afford, in themselves considered, no adequate solution of the problem. If the nation had possessed civil and religious liberty, and been governed by wise and salutary laws, the expulsion of the Jews and the Moors—imagine it a voluntary emigration—could not have permanently affected the population and industry of the country. It cannot be contended, that the possession of the Netherlands or of Portugal was absolutely essential to the support of the Spanish monarchy. Nor do we think that even the impolitic and disastrous wars in which Spain was so long engaged, could, without the concurrence of other circumstances, have precipitated her from the pinnacle of greatness to the lowest state of weakness and depression. We are, indeed, fully persuaded, that the grand cause of the downfall of Spain must be sought for in the genius of her government. But, in our view, the agency of the government in producing that catastrophe is to be inferred more from the general operation of its malignant influence, than from the mischievous effects of particular measures. A potent and evil principle, like "the pestilence that walketh in darkness," was continually at work in a thousand ways, and compassing in secret the destruction of the state.

The impolicy of the laws and regulations relative to agriculture and commerce, and their injurious effects upon the

---

\* The Jews were banished by Ferdinand of Arragon, A. D. 1492, soon after the conquest of Grenada: the expulsion of the Moors, which is often, by mistake, ascribed to the same monarch, did not take place till the reign of Philip III. A. D. 1609.

internal prosperity of the country, we shall describe in the words of our author.

‘ By the celebrated code of laws known by the name of the *Mesta*, which subsists to this day, the proprietors of sheep flocks acquired an undisputed right to drive them from the northern to the southern parts of Spain for winter pasture. On their way the sheep have the free use of all those extensive commons which lie on the road ; and no inclosures can be made in the tracts through which they pass, without leaving an open space of ninety yards wide for their accommodation. This has ever been a great impediment to agriculture ; and several of the most fertile parts of Spain present a dismal picture of its effects. The maxims of the Spanish government have been equally unfavourable to commerce. No sooner did the mines of Mexico and Peru begin to pour their wealth into Spain, than these extraordinary advantages were counteracted by the most impolitic regulations. In Barcelona, Toledo, Cordova, Seville, and other cities, the Arabians had established flourishing manufactures ; and the Christians, of whom great numbers lived among them, had learned their arts, and imitated their industry. The discovery and colonization of America might have opened a continually increasing market to the Spanish manufactures, and have carried them to an incalculable extent ; but the monopoly of the colonial trade, granted to a few merchants of Seville, cast a damp on the rising industry of Spain. These monopolists, in order to advance the prices in the American market, would export only a small quantity of Spanish goods, and the manufacturer could not vend his commodity. The Spanish manufactures, thus discouraged, sunk into a state of neglect ; and the spirit of industry, which had been exerted in vain, soon began to subside. When the increased population of the colonies began to require greater supplies, Spain was no longer able to furnish the articles of trade. The merchants, therefore, had recourse to foreign nations : Spain thus lost the most substantial advantages that she could have derived from the discovery and conquest of America ; and became only a channel through which the gold and silver of Mexico and Peru flowed rapidly into the neighbouring countries ; while the various restrictions on commerce increased the evil by giving rise to a system of smuggling, which was carried to an extent unknown before that period in any age or country.’—  
Vol. II. p. 324—6.

Mr. Bigland continues his narrative of events down to the year 1809. Respecting the probable issue of the Spanish war, he expresses himself, as might be expected, in rather a desponding strain ; though a Wellesley in the cabinet, and a Wellesley in the field, inspire him with hopes. Upon this subject we feel no hesitation in declaring that, in our opinion, a great nation, determined not to be subdued, must ultimately succeed in repelling invasion : because such a determination, if it continue to actuate the minds of the people, must, sooner or later, create good soldiers and good generals, and command every thing necessary to success. We fear, however, there is increasing reason to doubt whether the Spaniards are inspired by any such patriotic resolution. The



thor, who, we think, has produced a pleasing and useful work. It will be received, as a welcome present, by such of our readers as may be desirous of taking a glance at the scenes formerly acted upon the theatre of that eventful drama which at present so strongly fixes the attention of the civilized world.

Art. V. *The Life of Michel Angelo Buonarroti*, with his Poetry and Letters. By R. Duppa, Esq. 4to. pp. xii, 468. price 3l. 3s. Murray.

THE author of the present work, has, we believe, been a tolerably successful adventurer in the trade of authorship. His first publication, if we recollect right, consisted of the materials of an eighteen-penny pamphlet, skilfully dilated into a handsome and costly little volume: there was some interest, however, in the narrative, and the book sold. Our subsequent knowledge of Mr. Duppa, is derived from some large plates of heads from Raffaele, somewhat more neatly executed than those of Fidanza, but still by no means adequate to the imposing size in which they appeared, or to the high price at which they were valued. These were succeeded by twelve heads, in fact thirteen—though what the last was inserted for, it is not easy to say—from the Last Judgement of Michael Angelo. This publication was somewhat cheaper than the former; and though less elaborate in execution, and defective in many important requisites of drawing, is well calculated to give an impressive idea of the terrific genius of the celebrated Florentine\*.

Before we proceed to an examination of the work before us, the largest and most laborious of Mr. Duppa's literary efforts, it may be proper to state, that we do not profess to be very intimately acquainted with the productions of Michael Angelo, which are chiefly, if not exclusively, to be found on

\* To each of these heads, it may be worth while to remark, Mr. Duppa's name is affixed in the following terms,—“ R. Duppa direxit et delineavit Romæ 1797—8;” and to the two rich vignettes, (one of which is beautiful, and the other a most shocking attempt at the horrible,) it stands thus, “ R. D. sculpsit—fecit.” Now we have every reason to believe that Mr. D. had no farther share in the *direction* of the engravings, than every artist is accustomed to take, when he resides conveniently for that purpose, by touching upon the unfinished proof; and with respect to the vignettes, we are quite satisfied that the drawing for that which belongs to the studies from Raffaele, was made by a far superior hand, and that to the *engraving* of either he never contributed a single stroke. The real state of the case seems to be, that Mr. D. understands nothing about engraving, and that his skill as a draughtsman is not exactly such as to qualify him for the *translator* of the statues and frescoes of Michael Angelo.

glow of enthusiastic feeling is passing away, and we look in vain for that practical habit of cool and determined resistance which ought to supply its place.

Though few symptoms of a philosophical spirit or a very vigorous understanding are exhibited in these pages, the author, by simply "telling the story of the times," may have accomplished all that he intended. He never enlarges on collateral topics, and but seldom indulges in reflections which his narrative might naturally suggest. This, however, is the less to be regretted, as the remarks which are occasionally thrown in do not strike us as being either very sparkling or very solid. Mr. B. is kind enough to let us know (vol. I. p. 235.) that "ambition is a passion congenial to the bosom of conquerors:" in return for which new and valuable piece of intelligence, we humbly beg to suggest, that the love of plunder is a passion congenial to the soul of a highwayman; and also to observe, though not without due deliberation, that covetousness is a passion quite congenial to the breast of a miser. A reflection on 'the *instability* of human grandeur' (vol. I. p. 309.) is somewhat oddly connected with an allusion to the palace of the Alhambra, which has 'resisted the hand of time, and remains almost entire to this day.' We are sorry to observe with what complacency, and even applause, the author can speak of 'the splendid achievements' of those 'illustrious heroes' who have been greater scourges to the earth than pestilence or famine. He is familiar with the current language of historical writers, so well adapted to give a specious colouring to those tales of horror which, unvarnished, would "harrow up the soul, and freeze the blood." Instead, however, of sneering at those who, he says, 'delight in florid declamations against the ambition of kings,' we recommend Mr. B. to imitate their example, and join with them in labouring to bring mankind to think, and feel, and act in a way less repugnant to common sense and the gospel of peace.

Of the author's style a tolerably just notion may be gained from the foregoing extracts. Though characterised by great ease and fluency, it is not remarkable for vigour or correctness,—as Mr. B. does not appear to be duly careful, by a subsequent revision, to erase the marks of haste and carelessness consequent on the facility with which his compositions are originally written. What a pretty turn he has for alliteration may be judged of from the following exquisite specimen. 'A succession of *mad monarchs and ministers* had regarded the people only as *food for fire-arms*, and as long as *men and money* could be raised, had been *invariably averse* to peace.' (Vol. II. p. 329.)

We close the volumes in perfect good humour with the au-

thor, who, we think, has produced a pleasing and useful work. It will be received, as a welcome present, by such of our readers as may be desirous of taking a glance at the scenes formerly acted upon the theatre of that eventful drama which at present so strongly fixes the attention of the civilized world.

Art. V. *The Life of Michel Angelo Buonarroti*, with his Poetry and Letters. By R. Duppa, Esq. 4to. pp. xii, 468. price 3l. 3s. Murray.

THE author of the present work, has, we believe, been a tolerably successful adventurer in the trade of authorship. His first publication, if we recollect right, consisted of the materials of an eighteen-penny pamphlet, skilfully dilated into a handsome and costly little volume: there was some interest, however, in the narrative, and the book sold. Our subsequent knowledge of Mr. Duppa, is derived from some large plates of heads from Raffaele, somewhat more neatly executed than those of Fidanza, but still by no means adequate to the imposing size in which they appeared, or to the high price at which they were valued. These were succeeded by twelve heads, in fact thirteen—though what the last was inserted for, it is not easy to say—from the Last Judgement of Michael Angelo. This publication was somewhat cheaper than the former; and though less elaborate in execution, and defective in many important requisites of drawing, is well calculated to give an impressive idea of the terrific genius of the celebrated Florentine\*.

Before we proceed to an examination of the work before us, the largest and most laborious of Mr. Duppa's literary efforts, it may be proper to state, that we do not profess to be very intimately acquainted with the productions of Michael Angelo, which are chiefly, if not exclusively, to be found on

\* To each of these heads, it may be worth while to remark, Mr. Duppa's name is affixed in the following terms,—“R. Duppa direxit et delineavit Romæ 1797—8;” and to the two rich vignettes, (one of which is beautiful, and the other a most shocking attempt at the horrible,) it stands thus, “R. D. sculpsit—fecit.” Now we have every reason to believe that Mr. D. had no farther share in the *direction* of the engravings, than every artist is accustomed to take, when he resides conveniently for that purpose, by touching upon the unfinished proof; and with respect to the vignettes, we are quite satisfied that the drawing for that which belongs to the studies from Raffaele, was made by a far superior hand, and that to the *engraving* of either he never contributed a single stroke. The real state of the case seems to be, that Mr. D. understands nothing about engraving, and that his skill as a draughtsman is not exactly such as to qualify him for the *translator* of the statues and frescoes of Michael Angelo.



‘He executed a basso-relievo in marble, the subject of which was the battle of Hercules with the Centaurs. This work yet ornaments the dwelling of his descendants; and although not completely finished, displays great ability. But its highest commendation is, that it stood approved in the riper judgment of Michel Angelo himself; who, although not indulgent to his own productions, did not hesitate on seeing it, even in the decline life, to express his regret that he had not entirely devoted himself to sculpture.’

Piero, the son and successor of Lorenzo, affected to patronize Michel Angelo, and was accustomed to boast—‘that he had two extraordinary persons in his house: the one, Michel Angelo; the other, a Spanish running footman, who, besides being remarkable for the beauty of his person, was so rapid on foot, and long breathed, that on horseback, riding full speed, he should not get before him.’ The violent commotions which at that time existed through nearly the whole extent of Italy, soon compelled this weak and worthless descendant of an illustrious race to abdicate his rank, and seek shelter at Bologna, to which city Michael Angelo had previously retired, with the intention of proceeding to Venice. This purpose he was, however, prevailed upon to change by the urgency of Gianfrancesco Aldovrandi, one of the Council of Sixteen, in whose hospitable mansion he took up his abode.

He had resided in Bologna something more than a year when the affairs of Florence becoming tranquillized, he returned home. Soon after this, he produced his celebrated statue of the Sleeping Cupid, which was sold as a genuine antique to the Cardinal St. Giorgio; and in consequence of the fame which he acquired, on the detection of this proof of his skill, he removed to Rome, where he ‘executed in marble a group of the Virgin with a dead Christ in her lap, in Italy called *La Pietà*; and this composition was so admired, that it gave him a decided rank of precedence among his contemporaries.’ On the elevation of Soderini for life to the office of *gonfaloniere* of the republic, Michel Angelo returned to his native place, and was employed by Soderini to give form and character to a large piece of marble, ‘which had for many years lain neglected in Florence, embossed for a gigantic statue, but with so little skill, that it was thought spoiled for any purpose of sculpture.’ Out of this ‘misshapen block’ he produced his colossal statue of David.—We are averse from multiplying extracts, but the following affords so accurate an idea of Michael Angelo’s high and characteristic spirit, that we cannot pass it by. He was engaged by a Florentine gentleman to paint a Holy Family.

‘When the picture was finished it was sent home, with a note requesting the payment of seventy ducats. Angelo Doni did not expect such a charge, and told the messenger he would give forty, which he thought



the continent. Not, indeed, that it is by any means difficult to talk of the fierceness of his line, his *terribil via*, and his *gran contorno*. But having merely enjoyed the common *English* means of estimating his merits, we wish to propound any remarks we may find occasion to make, with becoming diffidence.

Michael Angelo was born in the castle of Caprese in Tuscany. His family inherited the honours of nobility; and his father 'was *podesta* or governor of Caprese and Chiusi.' At the usual age the youth was sent to school; but it appears that he made little progress in his studies; and, at a very early period, devoted himself to painting under the direction of his friend Francesco Granacci, a pupil of Domenico Ghirlandaio.

'The first attempt Michel Angelo made in painting was with his assistance; he lent him colours and pencils, and a print representing the story of St. Antony beaten by devils, which he copied on a pannel with such success that it was much admired. In this little picture, besides the figure of the Saint, there were many strange forms and monsters, which he was so intent on representing in the best manner he was capable, that he coloured no part without referring to some natural object. He went to the fish-market to observe the form and colour of fins, and the eyes of fish; and whatever in nature constituted a part of his composition, he studied from its source.'

It is not improbable that this accidental selection of a subject, might have some share in determining the future bent of Michael Angelo's genius.

After much opposition on the part of his relations, who thought the profession of an Artist derogatory to the descendant of a noble family, the young Buonarroti was at length formally articulated to Ghirlandaio,—under the extraordinary stipulation, that his master was 'to allow him six florins for the first, eight for the second, and ten for the third year.' He seems, however, to have been little indebted to Domenico, whose jealous character induced him to withhold from his pupil the proper means and opportunities of instruction. But his genius was not to be cramped by these injurious restraints. He studied the antique in the gardens of Lorenzo de Medici, where his first essay in sculpture attracted the notice of that enlightened head of the Florentine state, who took him under his protection, gave him an apartment in his house, introduced him to his friends, and treated him in every respect with paternal kindness. While in this situation, the young artist studied the frescoes of Masaccio, and formed an intimacy with the celebrated Politiano, to whom he was probably indebted for the formation of his literary taste. At the recommendation of this accomplished scholar,

'He executed a basso-relievo in marble, the subject of which was the battle of Hercules with the Centaurs. This work yet ornaments the dwelling of his descendants; and although not completely finished, displays great ability. But its highest commendation is, that it stood approved in the riper judgment of Michel Angelo himself; who, although not indulgent to his own productions, did not hesitate on seeing it, even in the decline life, to express his regret that he had not entirely devoted himself to sculpture.'

Piero, the son and successor of Lorenzo, affected to patronize Michel Angelo, and was accustomed to boast—'that he had two extraordinary persons in his house: the one, Michel Angelo; the other, a Spanish running footman, who, besides being remarkable for the beauty of his person, was so rapid on foot, and long breathed, that on horseback, riding full speed, he should not get before him.' The violent commotions which at that time existed through nearly the whole extent of Italy, soon compelled this weak and worthless descendant of an illustrious race to abdicate his rank, and seek shelter at Bologna, to which city Michael Angelo had previously retired, with the intention of proceeding to Venice. This purpose he was, however, prevailed upon to change by the urgency of Gianfrancesco Aldovrandi, one of the Council of Sixteen, in whose hospitable mansion he took up his abode.

He had resided in Bologna something more than a year when the affairs of Florence becoming tranquilized, he returned home. Soon after this, he produced his celebrated statue of the Sleeping Cupid, which was sold as a genuine antique to the Cardinal St. Giorgio; and in consequence of the fame which he acquired, on the detection of this proof of his skill, he removed to Rome, where he 'executed in marble a group of the Virgin with a dead Christ in her lap, in Italy called *La Pietà*; and this composition was so admired, that it gave him a decided rank of precedence among his contemporaries.' On the elevation of Soderini for life to the office of *gonfaloniere* of the republic, Michel Angelo returned to his native place, and was employed by Soderini to give form and character to a large piece of marble, 'which had for many years lain neglected in Florence, embossed for a gigantic statue, but with so little skill, that it was thought spoiled for any purpose of sculpture.' Out of this 'misshapen block' he produced his colossal statue of David.—We are averse from multiplying extracts, but the following affords so accurate an idea of Michael Angelo's high and characteristic spirit, that we cannot pass it by. He was engaged by a Florentine gentleman to paint a Holy Family.

'When the picture was finished it was sent home, with a note requesting the payment of seventy ducats. Angelo Doni did not expect such a charge, and told the messenger he would give forty, which he thought

This splendid monument was never completed according to the original design ; circumstances perpetually arising to vary the different arrangements made at different intervals. Indeed Michael Angelo appears to have sustained more vexation from circumstances connected with this unfortunate transaction, than from all the other mischances of his eventful life. Julius, though strongly and even personally attached to him, seems, notwithstanding, to have treated him with a good deal of caprice. On one of these occasions, when the artist was refused admission to his patron, his lofty spirit took fire. 'Tell the Pope,' he sternly replied to the officer who repelled him, 'that from this time forward, if his holiness wants me, he must seek me elsewhere ;' and the same evening quitted the papal dominions. Julius dispatched five messengers after him in vain ; nor was it until after a regular negotiation between the Pope and the government of Florence, that he consented to return, invested with the dignified character of ambassador. Julius received him with feigned anger, and real pleasure: for when, after a short and rather lofty apology from the artist, the *monsignore* who introduced him endeavoured further to extenuate his conduct, by saying, 'that great allowance was to be made for such men, who were ignorant of every thing but their art;' the Pope hastily replied with warmth: 'Thou hast vilified him, which I have not ; thou art an ignorant fellow, and no man of genius; get out of my sight:' upon which one of the attendants immediately pushed him out of the room.

On his return to Rome, Michael Angelo was employed by the Pope to paint the frescoes of the Capella Sistina, instead of proceeding with his great monumental work. He was extremely desirous to have this determination rescinded, on account of his little practice in painting, and his anxiety to devote himself to sculpture. Among other arguments, he urged that fresco-painting was not his profession, and recommended his holiness to give the commission to Raffaele, in whose hands it would do honour to them both. His reasoning, however, and entreaties were alike ineffectual ; and Julius, who is suspected to have been influenced by Bramante, was inflexible in his resolution. The jealousy of the architect is supposed to have been awakened by the genius of Buonarroti, and to have led him to suggest the employment of the unrivalled sculptor, in a department of art where his skill as a painter might at least be balanced by the powers of Raffaele. But this extraordinary man was fated to succeed in every thing he undertook,—to subdue the greatest, and apparently most insurmountable, difficulties. He began his task by giving the architect of St. Peter's a lesson in mechanics. Instead of the



sufficient. Michel Angelo immediately sent back the servant, and demanded his picture or an hundred ducats. Angelo Doni, not liking to part with it, returned the messenger agreeing to pay the original sum; but Michel Angelo, indignant at being haggled with, then doubled his first demand; and Angelo Doni still wishing to possess the picture, acceded, rather than try any further experiment to abate his price.\*

It was under the administration and by the desire of Soderini, that Michael Angelo undertook the cartoon of Pisa. Of this celebrated work, executed in competition with Leonardo da Vinci, and in which of course he put forth all the powers of his mighty mind, Mr. Duppa gives just such a description as we might expect to find in the columns of a newspaper. He copies the account given of it by Vasari, describes a print or two of the principal groups, and gravely informs us that he *never saw* the copy of this extraordinary composition, which still exists at Holkham, and is, we believe, attributed to Sebastian da San Gallo\*.

On the elevation of Cardinal Rovere to the pontificate, under the celebrated name of Julius II., Michael Angelo was among the first invited to his court; and the invitation was accompanied with an order for an hundred ducats to pay his expences to Rome. After some delay, he was employed to construct a magnificent mausoleum for the Pope; and

'having received full powers, commenced a design worthy of himself and his patron. The plan was a parallelogram, and the superstructure was to consist of forty statues, many of which (were) to be colossal, and interspersed with ornamental figures and bronze basso-relievos, besides the necessary architecture, with appropriate decorations, to unite the composition into one stupendous whole.'

This design was warmly approved by the Pope: but on making the necessary arrangements for its erection in the old church of St. Peter, it was first suggested that an appropriate chapel should be constructed for its reception, and afterwards that the whole church should be rebuilt. On this determination Mr. Duppa makes the following shrewd comment

'By those who are curious in tracing the remote causes of great events, Michel Angelo perhaps may be found, though unexpectedly, thus to have laid the first stone of the Reformation. His monument demanded a building of corresponding magnificence; to prosecute the undertaking, money was wanted; and indulgences were sold to supply the deficiency of the treasury; and a monk of Saxony opposing the authority of the church, produced this singular event, that whilst the most splendid edifice which the world had ever seen was building for the Catholic faith, the religion to which it was consecrated was shaken to its foundation.'

\* Such of our readers as wish for further information respecting this cartoon, may consult the ample details and masterly criticisms of Mr. Fuseli, in his *Lectures on Painting*.

This splendid monument was never completed according to the original design; circumstances perpetually arising to vary the different arrangements made at different intervals. Indeed Michael Angelo appears to have sustained more vexation from circumstances connected with this unfortunate transaction, than from all the other mischances of his eventful life. Julius, though strongly and even personally attached to him, seems, notwithstanding, to have treated him with a good deal of caprice. On one of these occasions, when the artist was refused admission to his patron, his lofty spirit took fire. 'Tell the Pope,' he sternly replied to the officer who repelled him, 'that from this time forward, if his holiness wants me, he must seek me elsewhere;' and the same evening quitted the papal dominions. Julius dispatched five messengers after him in vain; nor was it until after a regular negotiation between the Pope and the government of Florence, that he consented to return, invested with the dignified character of ambassador. Julius received him with feigned anger, and real pleasure: for when, after a short and rather lofty apology from the artist, the *monsignore* who introduced him endeavoured further to extenuate his conduct, by saying, 'that great allowance was to be made for such men, who were ignorant of every thing but their art;' the Pope hastily replied with warmth: 'Thou hast vilified him, which I have not; thou art an ignorant fellow, and no man of genius; get out of my sight:' upon which one of the attendants immediately pushed him out of the room.

On his return to Rome, Michael Angelo was employed by the Pope to paint the frescoes of the Capella Sistina, instead of proceeding with his great monumental work. He was extremely desirous to have this determination rescinded, on account of his little practice in painting, and his anxiety to devote himself to sculpture. Among other arguments, he urged that fresco-painting was not his profession, and recommended his holiness to give the commission to Raffaele, in whose hands it would do honour to them both. His reasoning, however, and entreaties were alike ineffectual; and Julius, who is suspected to have been influenced by Bramante, was inflexible in his resolution. The jealousy of the architect is supposed to have been awakened by the genius of Buonarroti, and to have led him to suggest the employment of the unrivalled sculptor, in a department of art where his skill as a painter might at least be balanced by the powers of Raffaele. But this extraordinary man was fated to succeed in every thing he undertook,—to subdue the greatest, and apparently most insurmountable, difficulties. He began his task by giving the architect of St. Peter's a lesson in mechanics. Instead of the



bungling expedients adopted, of making holes in the ceiling, and slinging up the artist with ropes,

‘He designed and executed one (a scaffolding) so complete, that Bramante afterwards adopted it in the building of St. Peter’s; and it is most probably that simple and admirable piece of machinery now used in Rome whenever there is occasion for scaffolding to repair or construct the interior of public buildings. This invention Michel Angelo gave to the poor man whom he employed as his carpenter; and from the commissions he received for making others on the same construction, he realised a small fortune.’

Of the “sublime circle” with which Michael Angelo decorated the Sistine Chapel, we are sorry to say that Mr. Duppa’s description is very imperfect. His plate is valuable, as affording a clear and distinct idea of the composition of the parts, and the distribution of the whole; but its value is very materially diminished, by the absence of a minute history of all the subjects, whether principal or subordinate\*.

The reign of Leo X., Mr. Duppa emphatically observes, is an entire blank in the life of Michael Angelo. The name of this pope is almost identified with the triumphs of literature, and the supremacy of the arts; but the modern biographer of Buonarroti has proved this extent of praise to be, at least, grossly exaggerated. This is by far the ablest part of Mr. Duppa’s book; and we half coincide with him in his low estimate of the man who, during the whole of his pontificate, could waste the talents of the greatest genius of his age ‘in little else than in raising stone out of a quarry, and making a road to convey it to the sea.’

During the succeeding administration of Adrian VI., Mi-

---

\* Mr. D. states, in his Illustrations, ‘that in consequence of an explosion of gunpowder this ceiling was damaged,’ and expresses his wish that the whole might be engraved, which, he says, ‘has never yet been done.’ We have in our possession a very bold, rich, and artist-like engraving (2 feet 9 inches high by 1 foot 10 inches wide), of a portion of this magnificent work. It contains the Sybil Erythraca, with the Caryatides, and the recumbent figures on each side; above are the medallion and the two figures who support it; below are the youth arranging the festoons of drapery, and the two sitting figures on the same level. The drawing is stated to have been made by Vincent Dolcibene, and the engraving by Dominic Cunego. It is in this kind of style, though with some improvements, that we should like to see the cartoons of Raffaele engraved. The prints which are now in course of publication are mere mechanical productions, feeble and dry; tolerable specimens, it may be, of the engraver’s skill in the use of his tools and the production of his line to an almost insensible point, but too spiritless, unfeeling, and elaborate to afford an adequate translation of the fire, the character, the *soul* of the immortal genius whose fame they are designed to extend.

Michael Angelo was employed in Florence, by Cardinal de Medici, in erecting a mausoleum for the Medici family, and in executing the monuments of Lorenzo and Giuliano. We have never seen any other representation of these works than the paltry sketches at the end of this volume; but even these indicate the admirable attitudes of the principal figures. With respect to the allegorical attendants, two of which have been etched by Bisschop, we can only lament our ignorance of the motives for their introduction.

The same cardinal, Giuliano de Medici, succeeded to the tiara on the death of Adrian; and during part of his stormy reign, Michael Angelo resided at Florence, where his active mind was compelled to take a different range, and his versatile talents were conspicuously exerted in the defence of his native city. The accommodation between Francis I. and the Emperor Charles V., had left the petty states of Italy at the mercy of the latter; and in consequence of a private treaty with the Pope, the imperial army laid siege to Florence. In this emergency, 'Michael Angelo was appointed military architect and master of the ordnance.' It is rather a curious coincidence, that, two or three years before this, the defence of the castle of St. Angelo in Rome, against the same troops, should also have been committed to the care of an artist, Benvenuto Lettini. In this post of honour and danger, Angelo acted with consummate skill and valour for six months; when, perceiving that the republic was betrayed, and finding that his remonstrances were treated with contempt, he withdrew to Venice, whence, however, he was induced, by the entreaties of his countrymen, to return. He retained his office to the last; baffled the efforts of the Prince of Orange to storm the fortifications; and, on the treacherous surrender of the town, succeeded in concealing himself until the appearance of a manifesto, promising him an individual amnesty.

On the accession of Paul III. (Farnese) to the papal chair, after some difficulties arising from the interference of the Duke of Urbino, who insisted upon the completion of the yet unexecuted monument of Julius II., Michael Angelo continued in Rome, and in the employment of the Pope. In the arrangement which was made on this occasion, it was stipulated that he should furnish three statues, and that three others should be executed by some other sculptor, to be named, and probably directed, by himself. Of the splendid design which was originally made for this monument, one figure only exists,—the sublime representation of the great lawgiver of the Jews, sitting and holding the tables of the covenant.

In the year 1541, he finished his great picture of the Last  
VOL. VII. 4 T

Judgment;—on which, as we have not seen even a tolerable transcript, we shall not presume to hazard a single criticism. It is thus described by Mr. Duppa :

‘ Angels are represented as sounding trumpets, the dead as rising from the grave, and ascending to be judged by their Redeemer, who, accompanied by the Virgin Mary, stands surrounded by martyred saints. On his right and left are groups of both sexes, who, having passed their trial are supposed to be admitted into everlasting happiness. On the opposite side to the resurrection and ascension are the condemned, precipitated down to the regions of torment ; and at the bottom is a fiend in a boat conducting them to the confines of perdition, where other fiends are ready to receive them. In two compartments at the top of the picture, made by the form of the vaulted ceiling, are groups of figures bearing the different insignia of the passion.’

It should seem, from the heads which Mr. Duppa has published, that the “ great Tuscan” has pourtrayed, with the most powerful and appalling effect, the ferocious malice of the demons, and the despair, the woe, the agony of their victims. ‘The most serious exception,’ it is observed, ‘made to the general composition by his contemporaries, was that of violating decorum in representing so many figures without drapery.’

‘ The first person who made this objection, was the Pope’s Master of the Ceremonies, who, seeing the picture when three parts finished, and being asked his opinion, told his holiness that it was more fit for a brothel than the Pope’s chapel. This circumstance caused Michel Angelo to introduce his portrait into the picture with ass’s ears ; and not overlooking the duties of his temporal office, he represented him as Master of the Ceremonies in the lower world, ordering and directing the disposal of the damned ; and to heighten the character, he is entwined with a serpent, Dante’s attribute of Minos. It is recorded, that the Monsignore petitioned the Pope to have his portrait taken out of the picture, and that of the painter put in its stead ; to which the Pope is said to have replied,—“ Had you been in purgatory, there might have been some remedy, but from hell—nulla est redemptio.” The portrait still remains.’

The next undertaking of Michel Angelo was to paint two large pictures in the Capella Paolina, on the subjects of the conversion of St. Paul, and the Martyrdom of St. Peter. Of these two Mr. Duppa has given outlines. But if his sketches are correct, we can see little to praise in the first ; the principal figure being vulgar and uninteresting, and the attendants insignificant and grotesque. The second is of a much superior cast. There is not a single figure in it that has not some connection with the great event. The attitudes and exertions of the men engaged in raising the cross, are admirably and obviously engaged in directing it towards the cavity in which it is to be inserted : the attention, even of the most remote spec-



tator is evidently fixed upon the awful scene; but the principal figure, St. Peter crucified with his head downward, is most horribly expressive. The sway of the body as the cross is raised obliquely,—the involuntary effort made by the reversed head to preserve its natural position, most painfully, but powerfully, realize the agonies of the martyr.

In the year 1546, M. Angelo was appointed to the office of architect of St. Peter's. He wished at first to decline the office, but on receiving 'the summons of his holiness,' he accepted it; stipulating, among other conditions, that he should be permitted to perform its duties without salary. It would lead us too far, if we were to enter on a series of criticisms on the general style and execution of this magnificent structure. A design had been made, and partly proceeded on, by Bramante. This appears to have been highly approved, but considered as too expensive for the impoverished state of the papal treasury. The subsequent additions and alterations by San Gallo, seem to have been equally at variance with the original model, and the sound principles of art. M. Angelo would probably have recurred to the first design, but from the necessity of lowering the estimates. 'He therefore applied himself' says Mr. Duppa, 'to make an original design, upon a reduced scale, on the plan of a Greek cross—the model of San Gallo being more conformable, in the multiplicity and division of its parts, to the principles of Saracenic than of Grecian or Roman architecture.'

In the course of this great work, which principally occupied the last 17 or 18 years of his life, and which he left unfinished at his death, he was exposed to the continual vexations and intrigues of a "nest of thieves," as he terms them, who had been discharged by him, at the commencement of his office, for incapacity and malversation. They had contrived, however, to interest several men of rank and influence in their cause; and though they could not accomplish their main object of setting him aside, were too successful in embittering his declining years. In one instance they obtained a momentary advantage; and in the person of Baccio Bigio,—a miserable architect, of whose ignorance the ruins of the *Ponte Rotto* are a sufficient memorial,—gave him a coadjutor; but Angelo appealed to the Pope, and the interloper was dismissed in disgrace. 'After this,' says Mr. Duppa, 'the time left to him for the enjoyment of his uncontrolled authority was short.'

'In the month of February, 1563, he was attacked by a slow fever, which gave symptoms of his approaching death; and he desired Daniello da Valterra to write to his nephew, Leonardo Buonarroti, to come to Rome: his fever, however, increased, and his nephew not arriving, in the presence of his physician and others, who were in his house, whom he ordered into his bed-room, he made this short nuncupative will:—"My

soul I resign to God, my body to the earth, and my worldly possession to my nearest of kin;" then admonished his attendants. "In your passage through life, remember the sufferings of Jesus Christ;" and soon after delivering this charge he died, on the 17th of February, 1563.'

His funeral was publicly celebrated at Florence; and painters, sculptors, and literary men, emulated each other on this mournful occasion, in contributing to its splendor.

We have already occupied so much space with this article, that we must compress our remaining observations into a very small compass. Our incidental comments render it unnecessary for us to enter into a detailed consideration of Mr. Duppa's concluding criticisms on the works of M. Angelo. Nor shall we add to the number of those who have attempted to delineate the character of this great artist, when we can borrow the language of Mr. Fuseli.

'Sublimity of conception, grandeur of form, and breadth of manner, are the elements of Michael Angelo's style. By these principles he selected or rejected the objects of imitation. As painter, as sculptor, as architect, he attempted, and above any other succeeded, to unite magnificence of plan, and endless variety of subordinate parts, with the utmost simplicity and breadth. His line is uniformly grand: character and beauty were admitted only as far as they could be made subservient to grandeur. The child, the female, meanness, deformity, were by him indiscriminately stamped with grandeur. A beggar rose from his hand the patriarch of poverty.....his women are moulds of generation; his infants teem with the man; his men are a race of giants.....To give the appearance of perfect ease to the most perplexing difficulty, was the exclusive power of Michael Angelo. He is the inventor of epic painting, in that sublime circle of the Sistine Chapel, which exhibits the origin, the progress, and the final dispensations of theocracy. He has personified motion in the groups of the cartoon of Pisa; embodied sentiment on the monument of St. Lorenzo; unravelled the features of meditation in the prophets and sybils of the chapel of Sixtus; and in the Last Judgment, with every attitude that varies the human body, traced the master-trait of every passion that sways the human heart. Though as sculptor, he expressed the character of flesh more properly than all who went before or came after him, yet he never submitted to copy an individual, Julio the Second only excepted; and in him he represented the reigning passion rather than the man. In painting, he contented himself with a negative colour: and, as the painter of mankind, rejected all meretricious ornament. The fabric of St. Peter, scattered into infinity of jarring parts by Bramante and his successors, he concentrated; suspended the cupola; and to the most complex gave the air of the most simple of edifices. Such, take him all in all, was M. Angelo, the salt of art: sometimes he, no doubt, had his moments of dereliction, deviated into manner, or perplexed the grandeur of his forms with futile and ostentatious anatomy; both met with armies of copyists, and it has been his fate to have been censured for their folly.'

To this estimate of his professional greatness, we add the

following miscellaneous particulars, selected from the volume before us.

‘ His person was of the middle stature, bony in his make, and rather spare, although broad over the shoulders. He had a good complexion ; his forehead was square and somewhat projecting ; his eyes rather small, of a hazel colour, and on his brows but little hair : his nose was flat, being disfigured from the blow he received from Torregiano :\* his lips were thin, and speaking anatomically, the cranium, on the whole, was rather large in proportion to the face. His countenance was animated and expressive.’

‘ In the early part of his life he not only applied himself to sculpture and painting, but to every branch of knowledge, connected in any way with those arts, and gave himself up so much to application, that he in a great degree withdrew from society. When his mind was matured, he attached himself to men of learning and judgement, and in the number of his most intimate friends were ranked the highest dignitaries of the church, and the most eminent literary characters of his time.

‘ Among the authors he most delighted in, were Dantè and Petrarch. Of these it is said he could nearly repeat by memory all their poems : but Dantè appears to have held the highest place in his esteem.... In his own poetical compositions, indeed, he imitated Petrarch rather than Dantè : but it is sufficiently obvious that the poetical mind of the latter influenced his feelings.... The edition of Dantè he used was a large folio with Landino’s commentary ; and upon the broad margin of the leaves, he designed with a pen and ink, all the interesting subjects. He also studied, with equal attention, the sacred writings of the old and new Testament.... The mode in which he composed his poetry I have had an opportunity of knowing from the MSS. of which I have seen many. They were written on loose neglected scraps of paper, on which sketches and memoranda had been previously made.

‘ The love of wealth made no part of Michel Angelo’s character. He was in no instance covetous of money nor attentive to its accumulation. That which was sufficient for him to live respectably, bounded his wishes and he was an example of his own opinion,

“ Che l’tempo è brevè è’i necessario poco.

“ Man wants but little, nor that little long.”

‘ When he was offered commissions from the rich with large sums he rarely accepted them, being more stimulated by friendship and benevolence than the desire of gain. For eighteen years, he gave up the greatest part of his time to the building of St. Peter’s without emolument. He freely assisted literary men as well as those of his own profession.’

In a very closely printed Appendix, Mr. Duppa has given 20 of Michael Angelo’s letters, together with his poems (131 in number,) ‘ printed verbatim, and in the same order they were originally published by his great nephew.’ In the body of the work several of the poems are translated, by Mr. Sou-

---

\* ‘ A contemporary student with M. Angelo, and a sculptor of superior merit, but a proud inconsiderate ungovernable character.’



they and Mr. Wordsworth, and in a manner which leads us to regret that their contributions are not more numerous. We lay the following specimens before our readers with great pleasure. Their attention will probably be less attracted by the poetical merit of the composition, which, however, is considerable, than by the spirit of devout feeling which must have actuated the illustrious writer. At p. 142, we find the following sonnet accompanied by a letter to Vasari. The age of Michael Angelo when he composed it is stated to be above eighty. (p. 227.)

## TO VASARI.

"It is the will of God that I still continue to be : and I know that I shall justly be called foolish and out of my mind for making sonnets : but as many say I am in my second childhood, I am willing to employ myself agreeably to my state. By yours I feel conscious of the love you bear me ; therefore I wish you to know that it is my filial desire to rest these my feeble bones by the side of those of my father, and I pray you to see that it be done."

## SONNET.

' Well nigh the voyage now is overpast,  
And my frail bark, through troubled seas and rude,  
Draws near the common haven where at last  
Of every action, be it evil or good  
Must due account be rendered. Well I know  
How vain will then appear that favoured art,  
Sole idol long and monarch of my heart ;  
For all is vain that man desires below,  
And now remorseful thoughts the past upbraid.  
And fear of twofold death my soul alarms,  
That which must come—and that beyond the grave.  
Picture and sculpture lose their feeble charms,  
And to that love divine I turn for aid,  
Who from the cross extends his arms to save.'

On this sonnet it appears Varchi Benedetto wrote a commentary. Michael Angelo thus alludes to it in a letter to M. Luca Martini.

"As for the sonnet I know well enough what it is : but be it as it may, I cannot conceal a little vain glory in having been the occasion of so excellent a commentary, which makes me feel an importance that does not belong to me. Therefore, I entreat you to make the returns that are due to so much esteem, respect, and politeness : I entreat you to do this because I feel my own unworthiness. He that has reputation ought not to tempt fortune, for it is better to be stationary than to fall from a height. I am old, and death has deprived me of juvenile thoughts ; and he who does not know what old age is—let him have patience enough to wait its arrival, and then he will."

For the translation of the madrigal, inserted at p. 176, we presume we are indebted to the pen of Mr. Southey. It runs thus :

‘ Ill hath he chosen his part who seeks to please  
The worthless world,—ill hath he chosen his part:  
For often must he wear the look of ease  
When grief is at his heart.  
And often in his hours of happier feeling,  
With sorrow must his countenance be hung ;  
And ever his own better thoughts concealing,  
Must he in stupid grandeur’s praise be loud ;  
And to the errors of the ignorant crowd,  
Assent with lying tongue  
Thus much would I conceal—that none should know  
What secret cause I have for silent woe,  
And taught by many a melancholy proof,  
That those whom fortune favours it pollutes,  
I from the blind and faithless world aloof,  
Nor fear its censure nor desire its praise,  
But choose my path through solitary ways.’

We shall conclude our extracts with the following prose translation of a poem addressed ‘ to the Supreme Being.’

‘ My prayers will be sweet, if thou lendest me virtue to make them worthy to be heard. My unfruitful soil cannot produce virtue of itself. Thou knowest the seed and how to sow it, that will spring up in the mind to produce just and pious works. If thou shewest him not the hallowed path, no one by his own knowledge can follow thee. Pour thou into my mind the thoughts that may conduct me in thy holy steps, and endue me with a fervent tongue, that I may alway praise, exalt, and sing thy glory.’

As for Mr. Duppa, though he is a sensible writer and a clear narrator, yet we must confess we do not think him eminently qualified for the biographer of Michel Angelo. He is evidently a man of reading and of talents—sufficiently unassuming—has no ostentation—nor ever offends by the cant of connoisseurship. But we discover little of that perspicuous criticism that large, and liberal survey of the history, character, and province of Art, which mark the powerful mind exerting itself on a favourite and familiar subject: we look in vain for that high enthusiasm, that glow and sympathy of spirit, which identifies the writer with his work, and creates a strong and eager interest in the mind of the reader. Mr. D.’s style, too, though it tells the story plainly and correctly, is neither elegant nor impressive.—Of the outline plates, it is sufficient to say that, with a few exceptions, they are disgraceful to the work.

Art. V. *A Letter to the Right Honourable Lord Viscount Sidmouth*, upon the subject of the bill lately introduced by his Lordship into the House of Peers, &c. By Thomas Belsham, Minister of the Chapel in Essex Street, 8vo. pp. 52. Price 2s 6d. Johnson and Co. 1811.

**A**MIDST the conflict of contending parties, and the endless diversities of sentiment which exist in this country, relative to religion and politics, the principle of toleration seems to be regarded, by all classes of society, as sacred and inviolable. That every man has a right to be protected by the state, in the exercise of his religion, may now be considered as an axiom: and although there may still be individuals who cherish a very different opinion, yet they are restrained from openly expressing it, by the well founded apprehension of general scorn and derision. Such being the state of the public mind, it was no wonder that Lord Sidmouth's late unadvised Bill excited so powerful a sensation in the country; and that scarcely any legislative measure was ever so instantaneously and emphatically rejected.

On the subject of this unfortunate bill, Mr. Belsham has thought fit to publish a pamphlet in the form of a letter to Lord Sidmouth; in the advertisement prefixed to which he states, that its design is to 'vindicate a highly respectable character from unmerited obloquy—to explain a measure which has been misunderstood—to mark what appeared to be its defects—to state those modifications by which it would probably have been rendered both more effectual and more generally acceptable—and to guard against certain consequences which might be fatal to any future application in respect of the penal statutes relating to religion.' Indeed he is by no means content with aiming simply at the vindication of his Lordship, but attempts, rashly enough, to reconcile in his own person the two characters of the encomiast of the noble lord, and the advocate of unlimited toleration.

At the commencement of his letter, he represents, with much more levity and insolence than wit, that the alarm and hostility which the bill produced, were excited by a very inadequate cause. And on a subject of the gravest interest and importance, to a mind of the least reflection, he ventures, in the first paragraph, to express himself in the following terms:

'Your lordship must be not a little astonished at the unparalleled exertions of the Dissenters in opposition to your Lordship's Bill, and the extraordinary unanimity of persons most hostile to each other in their religious sentiments, in their efforts to procure its rejection in



the earliest stage. One would suppose that the Bill lately introduced in the House of Peers, instead of being, as it professes to be "An Act to explain and render more effectual the Toleration Act," &c. had been a Bill of Pains and Penalties, or at least a revival of the famous Schism Bill of *good*\* Queen Anne. Indeed I have been credibly informed that some who signed the Petitions were apprehensive that if your Lordship's bill had passed, neither Prayer Meetings nor Spiritual Conferences would have been any longer tolerated. And some among us of more than ordinary penetration, clearly foresaw that your Lordship would never rest satisfied till you had obtained a revival of the famous Writ de Hæretico comburendo; and were persuaded that like bishop Gardener, of *pious* and *merciful*\* memory, your Lordship's appetite would be whetted by the odour of a roasted heretic. I confess, my Lord, that I feel an honest pride in witnessing the quick, I might almost say the morbid sensibility of the whole body of Dissenters to any measure which bears the appearance of encroachment upon religious liberty, and the energy and spirit with which persons of all sentiments and parties among them, are ready to unite in opposition to it. For though the mighty exertions which were called forth upon the present occasion to crush a measure, which, to say the least of it, extended legal toleration on one side as much as it restrained it on the other,

' Resembled ocean into tempest wrought

To waft a feather, or to drown a fly;

' Yet I trust they will operate as a solemn warning to those, if in these enlightened times there are any such, who really desire, what I am persuaded your Lordship does not, to impose restrictions upon toleration, and to call into action the dormant energies of the penal laws.'

He then proceeds to point out his objections to the Bill. After stating, what is undoubtedly true, that the statute of W. & M. grants privileges and immunities only to ministers settled with congregations, and affords to others merely an exemption from the pains and penalties of former statutes, so that no alteration in the law was necessary to prevent improper persons qualifying for the purpose of gaining those privileges, he justly complains that by this bill no certificate could be obtained without a production of testimonials, and that if a person incapable of procuring testimonials should preach, he would be subject to the penalties; a circumstance, he says, which 'if not completely effaced from the bill, must have entailed upon its head, from every consistent protestant, disgrace and condemnation.' He further objects to the mode, prescribed by the bill, of obtaining those testimonials, as troublesome and vexatious: and to the latitude which the terms in the bill—'substantial and reputable house-

---

\* *Italic in the original.*

holders'—permitted to the magistrate; observing, (p. 10.) that while those words remain, his Lordship's bill is, in the estimation of dissenters, 'a virtual repeal of the whole toleration system.' And he moreover remarks, that its requiring from a settled minister a testimonial from six of his congregation was nugatory, while a compliance with the additional obligation imposed of stating to what sect or denomination the subscribers belonged, would be often inconvenient and difficult.

Now if such be the sentiments of this writer, relative to the operation of the bill: if in that form it 'must have entailed on it's head from every consistent protestant, disgrace and condemnation:' if it were a '*virtual repeal* of the whole toleration system:' if, as in another part of the pamphlet he strangely expresses himself, 'it was bristled with so many singular, unnecessary and vexatious clauses and conditions that all the good qualities of the bill were buried under its novel and horrific aspect:' What colour of reason is there for considering the 'alarm' as unfounded? How could the sensibility of the dissenters on this occasion be regarded as 'morbid?' What pretence for applying to the exertions of the public to crush it, the trite quotation from Dr. Young, of the ocean's being wrought into a tempest 'to waft a feather or to drown a fly?' Could there be a more rational or serious object of consternation? Could any event occur in the political or religious world, more fatal than the repeal of the whole system of toleration? But with a surprising inconsistency in a subsequent page, (36,) he himself answers these questions by declaring that 'in the shape in which the bill appeared, it could not *but* create universal alarm.'

Having relieved his conscience by specifying what appears to him to be the objectionable clauses in Lord Sidmouth's bill, our author proceeds 'to a more gratifying part of the subject, viz. to state those points in which the bill explains and extends the existing toleration.'

On this head he mentions, that the act of W. & M. has been construed not to be imperative upon the magistrate in regard to the administering of the oath to ministers; for that by the first clause of the act, which is passed for the protection of all who attend divine worship in dissenting meeting houses and chapels, the magistrate is required to tender and administer the oaths prescribed, and thereof to keep a register: while in the seventh clause of the act, which relates to ministers only, the court, in which the oaths are to be taken, is thereby *empowered* to administer

the same : A variation of the phrase, he observes, which has given a handle to some magistrates to construe the act as conferring on them a discretionary authority to register those ministers only, whom they think worthy of a licence. And he exults that Lord Sidmouth's bill puts an end to that uncertainty, by making the act imperative on the magistrate in all cases in which the applicant complied with the proposed conditions. He also points out, as a considerable enlargement of the legal limits of the existing toleration, intended by Lord Sidmouth, that the relief afforded by the stat. 19 Geo III. to ministers being preachers or teachers of congregations, was, by the bill, extended to those who refuse to sign the articles, and who are not ministers of congregations. On those provisions in the bill he is sufficiently liberal of his encomiums; and expressly states, p. 16, that 'it would have been, upon the balance, a very considerable extension of religious liberty.'

Now nothing we conceive but a zeal to pay compliments to the noble lord, could have induced the author thus to express himself. As to the first ground of encomium, it is to be recollected, that the narrow construction of the statute of W. & M. is founded on a wretched quirk, which it is scarcely possible could have been adopted in any court, unless by the most bigotted ignorance, after dinner; and has of course been always discountenanced by the Court of King's Bench. We really cannot perceive that the dissenters are bound by any very strong ties of gratitude to Lord Sidmouth for exploding what was before exploded,—for thus slaying the slain: though certainly, there could be no objection to expressing the law in terms which would preclude this miserable cavil. With regard, again, to the second benefit resulting from the bill, it is not to be forgotten that it is merely a correction of a slip in the framing of the stat. 19 Geo. III. It is supplying an omission which was the effect of accident,—the legislature having passed that act, in the form desired by the dissenters and their friends.

From the mode in which the subject is treated in this letter, the reader would naturally be led to imagine, that it was the primary object of the noble lord to enlarge the boundaries of religious liberty; and that the restrictions, imposed by the bill, were only incidental to that great object. In this spirit the writer proceeds very pompously, in the language of an act of parliament, to propose a correction or modification of the bill, as he styles it, to



the main principle of which, however, it is altogether repugnant. For this modification, as it is called, after stripping it of the lumber of legal phraseology is merely, 1st. that every preacher of a congregation duly registered shall be exempt from penalties, and, on subscribing the articles required by the stat. of W. & M., or the declaration prescribed by stat. 19 Geo. III. shall be entitled to privileges and immunities: 2nd. that the act shall not affect the provisions of the law, relative to the militia: 3rd. that every minister, though not settled, shall, on taking the oaths, and signing the declaration required by stat. 19 Geo. III. be exempt from penalties,—an exemption which it is suggested should extend also to the Socinians: 4th. that the act shall be imperative on the magistrate.

‘These my Lord, (Mr. B. continues,) intolerant as your Lordship is reputed to be, are mostly the suggestions of *your own liberal and enlightened mind*; and upon this ground you justly conceived yourself *as* entitled to some acknowledgements from the dissenters as having proposed materially to extend the limits of legal protection.’

But can there be a greater misrepresentation than this of the views and intention of Lord Sidmouth, in preparing the bill? Was it not his principal if not sole object, however well meant, yet doubtless extremely erroneous, to create those restrictions which this writer himself admits would have endangered the very vitals of religious freedom? Can it be doubted for a moment, that these corrections were never considered as of the essence of the proposed measures, but were adopted to render more palatable the regulations which were of a tendency so alarming? And what do these boasted corrections amount to? In respect to the first, the law is already to the same effect as the bill in that particular expressed it, and is sufficiently clear to all but the most stupidly bigotted;—and the second is merely a correction of an evident oversight. That we are accurate in our conception of Lord Sidmouth's intention is, in a subsequent passage of the letter, (p. 39,) conceded in effect by the author himself, where he states, ‘that he is uncertain whether, compatible with his Lordship's views, the bill could have been rendered acceptable to the dissenters, as he knows not whether his Lordship was quite prepared either to continue legal protection to ignorant and illiterate teachers, or to give up those certificates which dissenting ministers would universally regard as needless, vexatious, and even hazardous.’ Nothing therefore can be more disingenuous, than to represent that as a modification of a Bill, by which

its very essence is utterly destroyed, and its main if not only object defeated?

The truth is, that the writer seems inflated with the interview he had with the noble lord. He is perfectly in raptures when he declares, (p. 38,) that he '*shall never forget* the explicitness and candour with which his Lordship on that occasion represented his own views, nor the attention and patience with which his Lordship listened to every objection which was urged, and to every alteration which was suggested.' For how otherwise can the singular paragraph be accounted for with which this letter concludes? It runs thus:

'This most desirable measure, the repeal of the penal statutes relating to religion, will therefore sooner or later, be brought forward by the enlightened friends of religious liberty. And in that day, my Lord, we hope that your Lordship will have too much magnanimity and real goodness of heart *to retaliate our errors and our faults upon ourselves. We have placed ourselves in your Lordship's power.* We know how easy it would be for your Lordship and your friends, the supporters of the present Bill, when any measure is brought forward for the extension of religious freedom as the repeal of penal laws, to take *ample vengeance* by raising a clamour against us, which shall spread like wildfire through the country, and shall effectually check any beneficent intentions of the legislature in our favour. And when the hue and cry is once raised, whatever be the watch word, whether it be "Great is Diana," or "No Popery," or "the Church is in danger," or "Toleration is threatened," the whirlwind will have its course, and the still small voice of reason and truth will be stifled in the storm. Whenever, therefore, my Lord, the auspicious period shall arrive, which shall be judged favourable to the renewal of an application for the extension of our religious liberties, permit us to hope that your Lordship forgetting the feeling excited by the present momentary *misconstruction of your Lordship's designs and motives*, will demonstrate the excellence of your principles, and your disinterested attachment to justice, liberty, and the rights of conscience, by giving them your ready and ardent support, even in behalf of those to whom your Lordship may not consider yourself as under any peculiar obligation, and of whom your Lordship may conceive that you have just reason to complain. Virtue is never more illustrious, or more dignified, than when it is practised for its own sake.'

Now what were the errors and faults which the dissenters committed, of the retaliation of which, from his Lordship, there is such mighty danger? Were they censurable for being alarmed at the 'novel and horrific aspect of the bill?' Were they to blame for opposing the 'virtual repeal' of the whole system of toleration? With what shadow of right could Lord Sidmouth, if he had the power, exercise any vengeance on the dissenters on a future

occasion for their conduct on the present? What storm is he capable of raising? If all this incense is offered from fear, what makes Lord Sidmouth so formidable? Certainly not his talents for legislation, after having signalized himself by proposing a measure which set the whole country in a flame, to be extinguished only by the immediate rejection of his rash and inconsiderate project.

The importance of the subject must alone plead our excuse for having bestowed so much notice on this very unnecessary pamphlet. In point of style it is at once vulgar and obscure. The following are a few of the ornaments of the composition.

'The case which your Lordship stated of an *ignorant booby* who can neither write nor read.'—'Nothing can be more intolerable than that an *impudent fellow* should obtain civil immunities.'—'After having tried his gifts till he is tired, *honest John* will return in peace to his bodkin or his awl.'—'It must be no inconsiderable annoyance to the regular clergy that strangers should intrude in their parishes, *beat up their quarters*, and captivate their hearers.' &c.

Nothing, however, is more prominent in this publication, than its excessive vanity and adulation. Any one who happens to recollect that it is a letter addressed to Lord Sidmouth, cannot help feeling a good deal surprised at the immense pains taken into bring certain facts and circumstances to his Lordship's memory; and will not fail to be reminded of an inexcusable habit which some persons have acquired, of afflicting a single individual with excessive loudness of speech, for the purpose of conveying information to all quarters of the room. The reverend writer, indeed, seems more dazzled by men of distinction than is quite decorous in a minister of the gospel. *Stupet in titulis*. He is particularly careful to inform us, for instance, of his having 'requested and obtained an order of admission into the House of Peers' from Lord Holland, 'whose enlarged views of toleration, and eloquent and animated defence of it, could not be sufficiently admired:'—and his account of the proceedings on that memorable occasion is exactly in the style and manner of an orator in the streets describing the beauties of his raree show to a group of gaping children. Lord Erskine, no doubt, must be infinitely flattered to find that he was instrumental in confirming Mr. Belsham's opinion, by his 'luminous and eloquent speech replete as usual with legal information.' Lord Sidmouth's speech, too, upon introducing the bill, was 'eloquent,' and his reply 'animated:' and the speech of 'his Grace the Lord Archbishop of Canterbury, delivered by his Grace on the late



occasion, was elegant, liberal and impressive.' Then again, our attention is directed to 'the character, talents, and the known liberality of the noble and learned Lord, (Lord Ellenborough) who so worthily, and ably presides, in the high and honourable Court of King's Bench;' and for the purpose, it should seem, of supporting Lord Holland under the loss of so distinguished an auditor, our author states in a note: 'it is with infinite regret that, through excessive fatigue, I was deprived of the gratification of hearing his Lordship's masterly speech upon the motion for the second reading of the bill, and likewise the eloquent and liberal speeches of Lord Grey, Lord Stanhope, and other noble peers.' &c. &c.

Such is the lavish profusion of the author's praises. But he appears to have forgotten that what little value they might have possessed would be much diminished by their being indiscriminately applied; and that if they had been more limited in their objects, they must have derived their worth from the dignity and talents of him who bestowed them—of neither of which does the letter before us exhibit any specimen. On the contrary, it is a wretched publication, both in point of reasoning and taste; conveying no information worth notice, and presenting, we think, the most extraordinary combination of arrogance and servility, of high pretension and low desert, that has ever come under our review.

---

Art. VI. *The Banks of the Wye, a Poem, in four Books.* By Robert Bloomfield, Author of the *Farmer's Boy*. Foolscap 8vo, pp. 134. price 5s. Vernor and Co. and Longman and Co. 1811.

THE name of Robert Bloomfield is probably known to all our readers, and many must be acquainted with his poetry. Eight years ago the *Farmer's Boy* was as much in fashion, as the *Lady of the Lake* is now. A century hence, we presume, they will both be equally known, though differently esteemed:—for we will not bring two works so intrinsically dissimilar into further comparison, nor by this conjecture, which cannot be confuted in our own time, would we pretend to place their opposite merits on a level. It has been the misfortune of the author of the *Farmer's Boy*, to be exalted above his deserts at the beginning of his career, and, according to the natural course of things in this perverse world, to be depreciated as much below them, in the sequel, by those, especially, who assume to be the keepers of the public conscience in matters of taste. His country muse resembled the country lass, whom he describes so charmingly in his *Rural Tales*;

- ' No meadow-flower rose fresher to the view,
- ' That met her morning footsteps in the dew ;
- ' Where if a nodding stranger eyed her charms,
- ' The blush of innocence was up in arms ;
- ' Love's random glances struck the unguarded mind,
- ' And Beauty's magic made him look behind.'

WALTER AND JANE.

Thus the public fell in love with the simple Suffolk Muse at first sight ; and turning to look after her when she was passed by, praised her gait, her shape, her countenance and air as quite enchanting and unrivalled. But meeting her frequently in the walks of Parnassus, and deeming her less fascinating at every interview, that public, whose affections are more inconstant than the clouds that change colour in every light, and form in every breeze, soon discerned her homeliness of feature, rusticity of accent, and inelegance of manners. Hence, though familiarity has not bred contempt, her modest charms have been long ago so much eclipsed by the dazzling pretensions of higher born and higher gifted rivals, that few comparatively now behold her with the partiality of Walter to Jane in his first love.

But though the poem of the *Farmer's Boy* was almost borne down with the panegyrics that ushered it into the world, the good genius of the author weathered the gale ; and so far it was a fortunate circumstance for him to have been trumpeted into notice by Mr. Capel Lofft, since he had worth enough to survive the praises of his patron,—praises so indiscreet and extravagant, that, unless he had possessed powers of rare excellence, (very different indeed in kind and degree from those absurdly ascribed to him,) he must have sunk under the ridicule of unmerited encomiums. A few words will serve to characterize those merits, which have rescued the name of the most humble poet, from the imprudence of the most ostentatious patron, of the age.

In description, the poetry of Robert Bloomfield is peculiarly pleasing ; because it presents images and pictures, both of living and inanimate nature, which every eye recognizes at first view, and which often occasion not only an emotion of delight at finding them in verse, but of surprise, that, although they were perfectly familiar to us, the originals themselves never touched us so exquisitely before as the poet's representation of them does now. Of this kind are the minute and lively notice of the insects in the grass,—the flight of the skylark,—the nocturnal thunder-storm,—the swine alarmed by wild ducks,—and many others ; in which the simplest circumstances strike the mind with all the effect of novelty. In sentiment, we find little beyond common-place moralizing



which, after all, is the most permanently affecting, when plainly and fervently enforced, as we frequently meet with it in the *Farmer's Boy*;—not to mention that ordinary feelings and reflections are the best, nay, the only proper ones, which the scenes and situations are calculated to excite in such actors or sufferers as are introduced by this writer. It is also the great excellence and advantage of Robert Bloomfield, that he always paints from his own eye, and writes from his own heart. His personages are all real, not imaginary: they are of the same class in life with himself; and have, if we may so express it, the same *sensorium* of knowledge and observation. Of most poets the very reverse must be said,—not in their disparagement, but as matter of fact. They seldom pourtray their friends and companions, express their own unsophisticated feelings, or exhibit the scenery of their particular neighbourhood, as endeared to their remembrance from infancy to youth. Kings and heroes, men with whom they never conversed, except in books,—foreign lands and foreign manners, which they never saw, are the favourite themes of those who, in their reveries, create an ideal world, and people it with beings, which they can only conceive to have existed in fancied regions, under fabled circumstances. Truth, plain truth,—nature, undisfigured nature, are the perpetual objects of desire, pursuit, and admiration in Robert Bloomfield's poems.

‘I would not for a world of gold

‘That Nature's lovely face should tire,’—

is the honest exclamation of our rustic bard, in a beautiful little poem, intitled *Love of the Country*, and published in his volume of *Wild Flowers*: it might be the motto of all his works.—We need only add, that his versification is, on the whole, easy and agreeable, though less so in his lyrical stanzas than in the heroic couplets.

In his *Rural Tales*, the author has happily succeeded in an attempt to render the loves and joys, the sports and manners, of English peasants, interesting. Before him we do not recollect any poet, who, by a serious, unaffected delineation of humble life, as it actually exists in our own country, had awakened a strong sympathy in persons more fortunately circumstanced towards the lowest class of the community. In Goldsmith's *Deserted Village*, much entertainment is afforded, and compassion excited, by the inimitable skill of the poet in displaying the characters, pastimes, and injuries of the inhabitants of his favourite Auburn: but still the reader *condescends* to be pleased, or to pity;—there is little of *fellow-feeling* in the case. Gay and others, who have pretended to

celebrate rural swains and maidens, have always degraded them by a mixture of the *ludicrous* with the *true*, to give spirit to their delineations; thereby rendering what might have been natural and affecting, grotesque and amusing. Richard and Kate, Walter and Jane, and the Miller's Maid, therefore, are unique and original poems, which, by representing them as they really are, have rescued the English peasantry from unmerited reproach, and raised them to an equality with their Scottish neighbours, whose character, in verse at least, is associated with all that is romantic in love, or delightful in song.

Of the volume before us we need not say much. The title will apprise the reader that its beauties must be principally descriptive. In sentiment and character little will be expected. Of the latter, indeed, there is almost nothing; but of the former there are occasionally pathetic and impressive passages, inspired by the views of mountain-scenery, new to the eye of a Suffolk bard, and by the presence of magnificent ruins, the wreck of ages. Yet the chief deficiency of this poem is, not so much that its merits are nearly confined to description, but that the description itself is so local and particular, that readers who are unacquainted with the places *named* and spoken of as if *present* or *well-known*, will be dissatisfied with the unreal pictures of them which they can form in their own minds: while those who *are* familiar with the lovely and romantic borders of the Wye, may be still less pleased with slight and hasty sketches of woods, rocks, ruins, fields and villages and hills, which the poet is enabled to catch, by mist or moonlight, in sunshine or shadow, as he glides among them in his boat, and admires them from the bosom of the stream. With these inevitable imperfections and disadvantages, the poem is not less entertaining in form and sprightly in execution than might reasonably be required at the hands of the unassuming author, who has made it as good as the subject would let him. For what but diversified exhibitions of similar objects could be expected from the poetical log-book of a fresh-water sailor, in a ten days voyage of pleasure, on a narrow river, whose banks presented a succession of evanescent landscapes,—opening and receding, mingling and losing themselves in each other?—The following is a fair average specimen of the versification and plan of the work.

‘ On upland farm, and airy height,  
Swept by the breeze, and cloth’d in light,  
The reapers, early from their beds,  
Perhaps were singing o’er our heads.  
For, stranger, deem not that the eye  
Could hence survey the eastern sky :



Or mark'd the streak'd horizon's bound,  
 Where first the rosy sun wheels round.  
 Deep in the gulf beneath were we,  
 Whence climb'd blue mists o'er rock and tree ;  
 A mingling, undulating crowd,  
 That form'd the dense or fleecy cloud ;  
 Slow from the darken'd stream upborne,  
 They caught the quick'ning gales of morn ;  
 There bade their parent Wye good day,  
 And ting'd with purple sail'd away.'

' The air resign'd its hazy blue,  
 Just as Lundoga came in view ;  
 Delightful village ! one by one,  
 Its climbing dwellings caught the sun.  
 So bright the scene, the air so clear,  
 Young Love and Joy seem'd station'd here :  
 And each with floating banners cried,  
 " Stop, friend, you'll meet the slimy tide."

The salmon-fisher is thus admirably drawn out to the very eye of the reader, who forgets that he sees him only in verse, and not in reality, in lines which have no other merit than that of revealing the object so clearly, that their own faults are not perceived without scrutiny.

' Pure, temperate joys, and calm, were these ;  
 We tost upon no Indian seas ;  
 No savage chiefs, of various hue,  
 Came jabbering in the bark canoe  
 Our strength to dare, our course to turn ;  
 Yet boats a South Sea chief would burn,  
 Skulk'd in the alder shade. Each bore,  
 Devoid of keel, or sail, or oar,  
 An upright fisherman, whose eye,  
 With Bramin-like solemnity,  
 Survey'd the surface either way,  
 And cleav'd it like a fly at play ;  
 And crossways bore a balanc'd pole,  
 To drive the salmon from his hole ;  
 Then heedful leapt, without parade,  
 On shore, as luck or fancy bade ;  
 And o'er his back, in gallant trim,  
 Swung the light shell that carried him ;  
 Then down again his burden threw,  
 And launch'd his whirling bowl anew ;  
 Displaying, in his bow'ry station,  
 The infancy of navigation.'—pp. 34—6.

A harvest-day, as it appears to a traveller rapidly passing through the country, is briefly, but happily, depicted. Though every one that has journied for a few miles, at such a time, must have *seen* the circumstance noticed in the three last lines, who ever *thought of it* before ? And yet it is the pecu

liarity of this general incident that gives life and motion to the whole scene. It makes that which before was only an object of perception, a subject of reflection ; and in such strokes as these the unattainable art of the genuine poet of Nature is more fully discovered, than in the most ostentatious parade of wholesale description.

‘ Nor road-side cottage smoke was seen,  
Or, rarely, on the village-green :  
No youths appear’d, in spring-tide dress,  
In ardent play, or idleness.  
Brown wav’d the harvest ; dale and slope  
Exulting bore a nation’s hope :  
Sheares rose as far as sight could range,  
*And every mile was but a change*  
*Of peasants lab’ring, lab’ring still,*  
And climbing many a distant hill.’—Book II. pp. 107—8.

We shall be thought very superficial critics, if we do not point out some of the thousand faults, which every superficial reader will find in this volume. We say every *superficial reader*, because those who will take the pains to be pleased will not be disappointed ; *they* will find the faults diminishing, and the beauties multiplying, the more patiently these pages are examined. The author’s humour is generally very poor ; and the language of it too coarse even for his homely style of poetry. Yet we do not envy the fastidious delicacy of those who can be so disgusted with the bluntness of phrase, as not to feel, by instantaneous sympathy, the poet’s rapture expressed in the following lines :

————— ‘ Hang the dunce,  
Who would not doff his cap at once  
In ecstasy, when, bold and new,  
Bursts on his sight a mountain-view.’—p. 78.

In the opening of the fourth book, after having told us, very prettily, how much he was affected while attending divine service, performed alternately in English and Welch, in the principality, our traveller, with unbecoming levity, demands :

‘ Ye, who religious maxim’s teach,  
*What constitutes a sabbath’s breach ?*  
Is it, when joy the bosom fills,  
‘To wander o’er the breezy hills ?  
Is it to trace around your home  
The footsteps of imperial Rome ?  
Then guilty, guilty let us plead,  
Who, on the cheerful rested steed,  
In thought absorb’d, explor’d with care  
The wild lanes round the silent Gaer, &c. &c.—pp. 103—4.

Had this question been asked from any better motive than



idle bravery, the author would not have mounted his horse till it had been answered to his satisfaction, lest he should ignorantly break God's commandment concerning the sabbath.

We shall quote one more passage, wherein the poet,—tracing the Wye from its fountain, in a fairy voyage down its course,—displays more ingenuity of thought and liveliness of fancy than will be found in an equal compass in all his works.

‘ How placid, how divinely sweet,  
The flow’r-grown brook, that, by our feet,  
Winds on a summer’s day ; e’en where  
Its name no classic honours share,  
Its springs untrac’d, its course unknown,  
Seaward for ever rambling down !  
Here, then, how sweet, pellucid, chaste ;  
’Twas this bright current bade us taste  
The fulness of its joy. Glide still,  
Enchantress of Plynllymmon hill,  
Meandering Wye ! Still let me dream,  
In raptures, o’er thy infant stream ;  
For could th’ immortal soul forego  
Its cumbrous load of earthly woe,  
And clothe itself in fairy guise,  
Too small, too pure, for human eyes,  
Blithe would we seek thy utmost spring,  
Where mountain-larks first try the wing ;  
There, at the crimson dawn of day,  
Launch a scoop’d leaf, and sail away,  
Stretch’d at our ease, or crouch below,  
Or climb the green transparent prow,  
Stooping where oft the blue bell sips  
The passing stream, and shakes and dips ;  
And when the heifer came to drink,  
Quick from the gale our bark would shrink,  
And huddle down amidst the brawl  
Of many a five-inch waterfall,  
Till the expanse should fairly give  
The bow’ring hazel room to live ;  
And, as each swelling junction came  
To form a riv’let worth a name,  
We’d dart beneath, or brush away  
Long-beaded webs, that else might stay  
Our silent course : in haste retreat,  
Where whirlpools near the bullrush meet ;  
Wheel round the ox of monstrous size ;  
And count below his shadowy flies ;  
And sport amidst the throng ; and when  
We met the barks of giant men,  
Avoid their oars, still undescried,  
And mock their overbearing pride ;  
Then vanish by some magic spell,  
And shout, “ Delicious Wye, farewell ! ” ’ Pp. 116—119.

liarity of this general incident that gives life and motion to the whole scene. It makes that which before was only an object of perception, a subject of reflection; and in such strokes as these the unattainable art of the genuine poet of Nature is more fully discovered, than in the most ostentatious parade of wholesale description.

'Nor road-side cottage smoke was seen,  
Or, rarely, on the village-green:  
No youths appear'd, in spring-tide dress,  
In ardent play, or idleness.  
Brown wav'd the harvest; dale and slope  
Exulting bore a nation's hope:  
Sheaves rose as far as sight could range,  
And every mile was but a change  
Of peasants lab'ring, lab'ring still,  
And climbing many a distant hill.'—Book II. pp. 107—8.

We shall be thought very superficial critics, if we do not point out some of the thousand faults, which every superficial reader will find in this volume. We say every *superficial reader*, because those who will take the pains to be pleased will not be disappointed; *they* will find the faults diminishing, and the beauties multiplying, the more patiently these pages are examined. The author's humour is generally very poor; and the language of it too coarse even for his homely style of poetry. Yet we do not envy the fastidious delicacy of those who can be so disgusted with the bluntness of phrase, as not to feel, by instantaneous sympathy, the poet's rapture expressed in the following lines:

—————' Hang the dunce,  
Who would not doff his cap at once  
In ecstasy, when, bold and new,  
Bursts on his sight a mountain-view.'—p. 78.

In the opening of the fourth book, after having told us, very prettily, how much he was affected while attending divine service, performed alternately in English and Welch, in the principality, our traveller, with unbecoming levity, demands:

'Ye, who religious maxim's teach,  
What constitutes a sabbath's breach?  
Is it, when joy the bosom fills,  
To wander o'er the breezy hills?  
Is it to trace around your home  
The footsteps of imperial Rome?  
Then guilty, guilty let us plead,  
Who, on the cheerful rested steed,  
In thought absorb'd, explor'd with care  
The wild lanes round the silent Gaer, &c. &c.—pp. 103—4.

Had this question been asked from any better motive than

idle bravery, the author would not have mounted his horse till it had been answered to his satisfaction, lest he should ignorantly break God's commandment concerning the sabbath.

We shall quote one more passage, wherein the poet,—tracing the Wye from its fountain, in a fairy voyage down its course,—displays more ingenuity of thought and liveliness of fancy than will be found in an equal compass in all his works.

'How placid, how divinely sweet,  
The flow'r-grown brook, that, by our feet,  
Winds on a summer's day; e'en where  
Its name no classic honours share,  
Its springs untrac'd, its course unknown,  
Seaward for ever rambling down!  
Here, then, how sweet, pellucid, chaste;  
'Twas this bright current bade us taste  
The fulness of its joy. Glide still,  
Enchantress of Plynlimmon hill,  
Meandering Wye! Still let me dream,  
In raptures, o'er thy infant stream;  
For could th' immortal soul forego  
Its cumbrous load of earthly woe,  
And clothe itself in fairy guise,  
Too small, too pure, for human eyes,  
Blithe would we seek thy utmost spring,  
Where mountain-larks first try the wing;  
There, at the crimson dawn of day,  
Launch a scoop'd leaf, and sail away,  
Stretch'd at our ease, or crouch below,  
Or climb the green transparent prow,  
Stooping where oft the blue bell sips  
The passing stream, and shakes and dips;  
And when the heifer came to drink,  
Quick from the gale our bark would shrink,  
And huddle down amidst the brawl  
Of many a five-inch waterfall,  
Till the expanse should fairly give  
The bow'ring hazel room to live;  
And, as each swelling junction came  
To form a riv'let worth a name,  
We'd dart beneath, or brush away  
Long-beaded webs, that else might stay  
Our silent course: in haste retreat,  
Where whirlpools near the bullrush meet;  
Wheel round the ox of monstrous size;  
And count below his shadowy flies;  
And sport amidst the throng; and when  
We met the barks of giant men,  
Avoid their oars, still undescried,  
And mock their overbearing pride;  
Then vanish by some magic spell,  
And shout, "Delicious Wye, farewell!"' Pp. 116—119.



In the fourth line of the above quotation the reader will observe "*share*" for "*shares*," in the third person singular of the verb. The same fault occurs twice at p. 26; where Coldwell rocks by it are made to *reflect their own forms*, and even to *shake their shadows*. Other grammatical inaccuracies appear, which, we hope, will be corrected in the next edition. Several songs, &c. are interspersed with the narrative, of very moderate merit, and with very indifferent effect. The volume is embellished with a few engravings.

---

Art. VII. *Travels in the South of Spain*. In Letters, written A. D. 1809, 1810. By William Jacob, Esq. M.P. F.R.S. 4to. pp. 450. Price 2l. 2s. Johnson. 1811.

IT is but a very short time, since we had the pleasure of accompanying a distinguished knightly adventurer, over nearly the same ground that is here trodden by a Member of Parliament, and Fellow of the Royal Society. Sir John, indeed, in consequence of having started a few months earlier, was privileged to indulge his curiosity over a wider extent of country: but, as far as our present conductor takes us, the variation of route is inconsiderable. We may add, too, that the knight and the parliamentary philosopher concur, for the most part, in their views of the affairs of the country: so that, in reality, the chief point of distinction consists in this—that, whereas the former has been careful to lay in a plentiful assortment of smart sayings and amusing anecdotes, the latter has more solicitously turned his attention to commerce, antiquities, and the fine arts. The substance of Mr. Jacob's volume, it appears, was communicated in letters, written to his family and friends,—suitable retrenchments, alterations, and additions, having been made to render the said letters 'fit for public perusal.' Half the letters are dated from Cadiz and Seville: many of those dated from Grenada, (relating to the Mahomedan dominion) have been 'entirely composed' since his return.

Our author took his leave of England early in September, 1809, in company with Mr. Ridout, General Viruez, Don Ramon, and Don Pedro. 'The sea was so agitated, that it produced sickness in the General, Don Ramon, and Mr. Ridout: but the person who had most reason to remember the voyage, was the ship's surgeon; who, in consequence of the rolling of the vessel, was thrown so violently against one of the quarter-deck guns, that 'both the bones of one of his legs were broken a little above the ancle.' 'The young man, however, 'bore his sufferings with great fortitude,—gave the necessary directions with great coolness,'—and, when Mr. Ja-

cob sent off his first letter, was 'as well and as likely to recover as if the best surgeon had been employed.'

While entering the bay of Cadiz, Mr. Jacob sits down to compose a short account of his fellow-voyager, General Viruez, whose amiable and patriotic character appears deserving of all his praise. This done, he turns to look at the fine assemblage of objects before him: but, when we reflect on the immense number of English pens and pencils that they have already employed, we think he is quite right in making his account of them as concise as possible. His sensations on landing, he must be permitted to describe in his own words.

'After I had entered the gates, and become a little reconciled to the nauseous effluvia of oil and garlick, I was greatly struck by the extraordinary scene around me; *and could have imagined I had suddenly been dropped from the clouds* into the midst of a large masquerade: the variety of dresses and characters, the swarms of people, the height and externally clean appearance of the houses, with the curtains drawn from one side to another, and the extreme narrowness of the streets, rendered still more so by the projecting balcony of painted or gilt iron grating—all—produced—feelings I never before experienced, and which no language can describe.'

Our traveller's accommodations, though not exactly calculated for a cloud-descended visitant, were cool, and tolerably neat and comfortable. The bed-furniture, too, was pretty good; and encomiastic notice is taken of the sheets, which were 'made of calico, with a border of muslin, about a quarter of a yard wide.' In a short time our author has leisure to advert to the houses with their brick floors, stone or marble staircases, and windows generally looking into a retired court; to the narrow, but well paved streets; and to the *gallegos*, or porters, (the name now implying the occupation as well as the country,) who here perform 'those laborious occupations for which, in other cities, horses and carts are employed.' He then sets down a few observations on a subject, on which, as an alderman, he must be presumed eminently qualified to decide—the Spanish 'mode of living.' It is, he says, 'favourable to health and enjoyment.' We will not suffer ourselves to picture the astonishment with which the worthy author's civic associates will read this last epithet of eulogy, when they find that 'fruits and vegetables form the principal food even at the best tables.' The Spanish frugality, however, does not extend so far as to discard a great number of useless menials, or to interdict either men or women from the greatest extravagance in personal dress and ornaments. 'I am told,' says Mr. J., 'that the money expended on a lady's silk stockings and shoes alone, (for they never walk out twice in the same) is enormous.' The principal amusement of both sexes is described to arise from games of hazard. From the letter containing these and



several other miscellaneous particulars we copy the following paragraph. In the latter part of the extract, our author contrasts very favourably with the gay and gallant Sir John.

'The mode of visiting, after a first introduction, is very easy and familiar. You may enter the house at any hour, and, without being announced, proceed to the apartments of the family, where you generally meet agreeable company. On these occasions refreshments are seldom distributed beyond a glass of iced water, or a very cool liquor called *agrace*, composed of the juice of unripe grapes, cooled with ice, and sweetened with sugar. The visit is always paid to the lady of the house, who is constantly dressed to receive company. Senora ———, at whose house I most frequently visit, is a fine woman, has a large family, dresses well, talks a good deal, and is generally surrounded with visitors. Indeed, dress, cards, and occasionally music, form the principal pursuits of the ladies. I must not omit to mention one occupation in which they pass a large portion of their time. They daily frequent the churches. Yet I fear their religious ceremonies are performed rather with a view to amuse than instruct. They kneel, it is true, before the altar, or humble themselves before the image of some saint—lisp a few prayers—count their beads to ascertain the number is correct, but depart with little of that religious feeling so necessary for the regulation of worldly conduct.'

Our author's curiosity was extremely diligent in exploring the churches, which are all, he says, 'superbly fitted up, and adorned with rich ornaments and good paintings.' A more interesting object, however, in Mr. Jacob's pages, is the ruined residence of the late Governor Solano, who was barbarously murdered by the mob for disaffection to the patriotic cause. The particulars of his death are related as follows.

'The whole city was in a state of tumult. The populace, irritated by the patriots of Seville, indignant at the treachery of France, and clamorous for the death of the governor, surrounded his habitation. Some parties attacked it with musquetry, while others dragged cannon from the ramparts, and assailed his residence. In the midst of the firing he escaped by the roof of his house, and took refuge in an adjoining one, the lady of which, an intimate friend of the family, hid him in a small closet, which had been secretly built some years before.

'When the insurgents gained possession of Solano's house, and discovered his flight, they pursued him to the house where he was concealed, which was searched with diligence, but without success. After committing some atrocities, and even wounding the lady of the house with a musket ball; they were departing discontented with having missed the object of their vengeance; when the party was joined by an artificer, who had constructed the secret closet, and who conducted them to the hiding place, where Solano was discovered, and delivered to the fury of the mob. The general cry of the mob was, "To the gallows! to the gallows!" whither this veteran was conducted. But such was the indignation of the people, that before he quitted the house where he was discovered, he was lacerated with knives, and his clothes literally torn from his body. Naked and streaming with blood, from numberless wounds, he preserved the firm

step and the manly dignity of an officer. To the taunts of the multitude he appeared superior, but not insensible; and at every fresh stab that was inflicted, he fixed his eyes on the perpetrator with an expression of contempt: till a soldier, who had been long under his command, dreading the impending degradation of his old officer, plunged his sword in his heart, and terminated his sufferings.' pp. 29, 30.

Before our author quits Cadiz, he hazards a few remarks on the Junta. We cannot say, however, they are very luminous; and, indeed, must acknowledge we are somewhat at a loss to ascertain his precise opinion of that governing body. Complaints of its inactivity, selfishness, inability, and intriguing spirit, he says, were universal. Whether the accusations were 'well founded,' his brief sojourn would not enable him to determine. And yet, in the very next sentence, he attributes 'a very great part of them' to the disappointment of '*extravagant expectations*.' The people, it seems, felicitated themselves on a new æra of prosperity, and fancied that 'the exercise of tyranny, the unblushing practice of corruption, and the indolence of priestcraft,' were to be done away with;—whereas the '*natural*' supposition was, that 'the Junta would participate in those habits which the state of society, to which they were accustomed, unavoidably engendered'—that is to say, that they would be selfish, incapable, and intriguing. For aught our legislator knew to the contrary, those who accused the most elevated members of the Junta 'of disaffection to the cause of their country, and a disposition to aid the views of Bonaparte,' might do so with the most perfect justice. But then 'men in their situation, with large estates in that part of Spain occupied by the French, may very *naturally* wish to return to their homes and their ease, even though submission to the enemy should be the necessary consequence.' Now '*natural*' as all this may appear to Mr. Jacob, we are still unable to perceive why people are to be censured as '*extravagant*,' for expecting a very different sort of conduct from these gentry. Is it to be imagined that they would go to set them up as rulers, and that in a most critical posture of affairs, in the full conviction that they would turn out despotic, profligate, and treacherous? And yet, it seems, because they did not calculate on this, and expressed some disappointment when it came to pass, their expectations are to be called '*extravagant*;' and the iniquity of the men who deceived them is to be extenuated, on the ground of its being '*natural*.' We confess, we are a little ashamed of such language from a member of a British parliament, and therefore cannot help wishing our author had asked himself what he meant by it, before he sent it forth for '*public perusal*.' We are persuaded that, in reality, he does not harbour any such sentiments as his words seem to imply.



The journey to Seville, through Xeres and Lebrixa, was performed, we are told, in 'a coach solidly constructed,' and 'suspended by large upright pillars before and behind,' and as our readers will, no doubt, be anxious to know something about the lining, we are happy in being able to inform them that it was 'yellow plush.' Mr. Ridout, Don Ramon, our M. P., and his servant, it appears, were the inmates, and three drivers sat on the trunks before. They set off in a rattling style from Port St. Mary's, having first to make their way through a mob of importunate beggars, vociferating "Viva los Ingleses! Murio Napoleon!" and proceeding along a road 'crowded with carts loaded with staves, for wine pipes, going to Xeres; with horses, mules, and asses, bound to St. Mary's, carrying fruits and vegetables for the market of Cadiz; together with considerable flocks of sheep, and droves of oxen, attended by the owners, well mounted on Andalusian horses, and each of them with a gun slung over his shoulder.'

Passing through Lebrixa, our traveller did not fail to visit the convent, built within the ancient Castle. The president was very attentive to the party;—expressed his gratitude for English assistance, and his confidence in the ultimate success of the allies, because 'the Virgin was on their side;'—and then proceeded to speak 'with exultation' of the massacre of about eighty Frenchmen, taken prisoners at Baylen, and sent to Lebrixa for security. The inhabitants, who did not amount to more than five or six thousand, pretended to dread an insurrection among these weaponless captives, and therefore, with wonderful heroism, put them all to death in cold blood. To have marched out against the enemy's armed troops, would have been, after this signal effort of bravery, quite superfluous; and accordingly, Mr. Jacob observed numbers of these courageous conquerors idling in the market place, 'in a state of the most despicable apathy.' A very different sort of valour from this wretched specimen, must actuate the Spanish people, if they mean to rid their country of its invaders.

The sight of some statues of Alonzo Cano, in the parish Church of Lebrixa, gives rise, rather unexpectedly, to a life of that artist, extracted from the work of Don Juan Augustin de Bermudez. And as our author's observations profess to be written 'in the solitude of an obscure posada,' we cannot help being pleased that the work of Don Juan was so luckily at hand. Why Mr. J. should think it necessary to preface the extract, by saying, rather apologetically, 'I shall frequently have occasion to mention this celebrated artist,' we are not well able to explain. The prediction sure enough comes to pass: but still we doubt whether it was quite prudent

to hazard it,—especially as this letter is *not* one of those ‘relating to the mohammedan dominion.’

It must be admitted, however, that our author has the talent of writing biographical sketches with great facility : for the month of September is not yet closed—and we find him at Seville. The Junta of this place, we think, do not come off quite so well as that of Cadiz. Their mal-administration is condemned in the most decided terms : though with their ‘behaviour,’ as individuals, towards himself, Mr. Jacob has ‘every reason to be satisfied.’ Count Altamira, the president, is thus described.

‘He has the physiognomy of a baboon, and is said to possess little more intellect than that mimic of man. Hes is escorted to the Alcazar by a party of the horse guards, in a chariot of a most despicable appearance, drawn by two mules, while the populace sneeringly call him the king of Seville.’ p. 65.

It is scarcely worth while, as things now stand, to follow Mr. Jacob into the rest of his characters : but we ought just to mention that he states two of the most worthless (Count Tilli, and Don Vincente Hore,) to have been sent by the provincial, as representatives to the central Junta—for the very patriotic purpose of ‘*getting rid of them.*’ As this statesmanlike qualification of a factious troublesome disposition, was, in our author’s opinion, exacted in many other instances, it ceases to be a matter of astonishment that such great things should have been effected, in so short a time, by the body total, for the deliverance of their country.

Our Ambassador, the Marquis, meets of course with a warm admirer in the person of our worthy author,—who does not fail to notice the fearful sensation excited, on the arrival of this celebrated nobleman at Seville, in ‘those whose narrow souls were apprehensive lest his powerful talents should detect and expose their policy and projects ;’ to describe the rapturous hilarity with which his ‘triumphal entry was conducted’ by ‘all the respectable inhabitants of the city ; and to celebrate, with a surprising nicety of discrimination, ‘the shouts of the people, and the acclamations of the multitude.’ (p. 57.) He is apparently not a little overjoyed, also, in being able to set down an instance in which his lordship’s ‘sagacity, and address’ were exerted with most conspicuous effect. Disgusted with the weak and wavering policy of the central Junta, some of the most enterprizing and patriotic citizens of Seville had formed a plan for its overthrow and removal to Manilla,—had got every thing in readiness,—and made their arrangements with so much precaution, that success appeared certain. It was suggested, however, by some of the ‘chiefs, in their



secret councils,' that it would be extremely proper, in the first place, to communicate their intentions to the British minister; since 'his lordship, his nation, and his master, were too much attached to the liberty of Spain not to aid their patriotic designs,' and 'at any rate, concealment would discover a want of confidence in the justice of their cause, or in the generosity of their ally.' Accordingly the plan *was* communicated. But what a distressing predicament for the *confidant*! 'His lordship's situation,' says Mr. Jacob, 'must have been truly embarrassing!' On the one hand 'with his *conviction* of the incapacity, not to say *treachery*, of the Junta, he must have wished success to the conspirators.' On the other, it was with this corporate assembly of traitors and incapables, that 'he was commissioned to communicate;' and certainly his commission could never have included a proviso, empowering him 'to effect a revolution that would overthrow its power.' At last therefore, summoning the concentrated energies of 'all his sagacity and all his address,' he resolved upon the following most refined expedient. He told the Junta all about it,—and managed the matter so dexterously, that, though the said Junta 'affected to pay very little attention to his communication, and scarcely thanked him' for it, yet they took care, nevertheless, to command the different regiments, which had been gained over by the conspirators, to join the army; (at the same intimating that they did this 'not in consequence of his Lordship's information, but from arrangements previously made;') and then sat down in a dignified tranquillity, to await the approach of the French forces. It is really difficult which to marvel at most—the unparalleled 'address' of the nobleman, or the enviable 'sagacity' with which the admirer has selected this demonstration of it. We believe men in power have before now had occasion to feel, that the "enmity of friendship" is no solecism.

Probably few of Mr. Jacob's readers will be very sorry when, dismissing his political speculations, he proceeds to *describe*. Of the public buildings he notices—the *Fabrica de Tobacco*, containing 'upwards of an hundred mills for grinding the snuff, while some hundreds of men and boys are employed in rolling leaf tobacco into segars;'—the naval institution of *St. Elmo*, founded by Ferdinand Columbus, son of the discoverer, in the year 1526,—a building of great extent and beauty, but 'having neither books, nor instruments, nor professors possessing any knowledge;'—the *aqueduct*, which supplies the city with water, conveyed from the town of *Alcala*, about eight miles distant;—*la Lonja*, a building displaying the best architectural taste in Seville, and the apartments

of which, furnished with bookcases, contain all the correspondence with America (not excepting the original letters of Cortes and Pizarro), from its first discovery to the present time, arranged and neatly docketed;—the *Alcazar*, a Moorish structure, then occupied by the Junta;—and the Royal Cannon Foundry, where 200 men are constantly employed in casting and boring guns of large calibre. Speaking of this last, our author says:

‘It is, however, the best arranged institution I have hitherto seen in Spain. The principal manager is Senor Vedal, a native of Catalonia, who politely attended us through the building, and explained every part with great minuteness. He is not only a practical man, but understands chemistry and mineralogy; is he also well acquainted with the English, French, and Swedish writers on those subjects, and speaks with rapture of the recent discoveries of our countryman Davy, whose account of the new metals reached him only a short time ago. I expressed some surprise at the great number of brass guns, and remarked that the English used iron for battering cannon, which were equally serviceable, and cost no more than one fifth the expence; he admitted the fact, but observed that, as in Spain all the copper mines paid a certain proportion of their produce to the king, that that produce, which thus costs nothing, was used for cannon, and sufficiently supplied the exigencies of the state. How obvious must it appear, to any one of the least reflection, that, if this copper were sold by the government and iron purchased, a considerable saving would accrue! but, as this might require some little combination and arrangement, it is not likely to be adopted under present circumstances.’ p. 77.

Several pages of this part of Mr. Jacob's work are devoted to the subject of religion. He went on Sunday to the Cathedral to see the ceremony of high mass, and was a good deal dazzled, ‘for a moment,’ with its pomp and splendour, though he says his ‘English ideas were not to be seduced by this imposing spectacle.’

‘From the climate, it is necessary to exclude the heat, and of course the light; there are consequently but few windows, and those of painted glass, barely sufficient to give light enough to distinguish, on first entering, the various surrounding objects. This produces a solemn effect on the high altar, which is brilliantly illuminated with wax tapers of an enormous size. The decorations of this altar are splendid and sumptuous beyond description; the quantity of gilding on the borders of the different compartments, filled with images and pictures, the massy silver and gold ornaments, and the rails of bronze, tastefully designed, compose a most impressive whole. The priests kneeling before the altar, and in silence offering up their devotions, the clouds of ascending incense, and the pious on their knees, in the most striking attitudes, altogether form a scene that at once captivates the imagination, and suspends the reasoning faculties; it is a scene to be felt but *not described!* the sensations it produces may be indulged, but cannot long delude a reflecting mind.’ p. 85.

We are not able to put any very high value on our author's further speculations on this subject; but as he seems to have



bestowed upon them more than ordinary labour, we will just briefly state their substance. His theory, as far as we can comprehend it, seems to be this. 'Religion, in every country, is calculated to produce an effect on manners as well as on morals;' and while in England 'this effect, among those who read little, or not at all, is accomplished by public preaching;' in Spain it is produced, partly by 'sensible representations of the Gospel history,' exhibited in the churches at appointed seasons, and partly by auricular confession. He admits, indeed, that, when brought into comparison with this latter practice, the dignity of the pulpit 'makes reproof more severe, denunciations more alarming, advice more powerful, and consolation more soothing:' but still would be sorry to see auricular confession abolished, until it was replaced by something better. For, granting that the profligacy of the higher classes is not corrected by it; the main business of the confessors, in this quarter, being to prevent their genteel penitents from becoming refractory and heretical; yet with the other classes, who are perfectly orthodox on matters of ceremony, they are at full liberty to attend more immediately to the 'formation of their moral habits;' and, accordingly, their efforts to enforce the habits of 'sobriety, honesty, and veracity,' have been crowned with wonderful success; though 'in chastity,' says Mr. J., 'as far as I am able to judge, they have been less successful.' We are a little surprised that, in this statement of the advantages of auricular confession, our author should have paid so little regard to the moral efficacy of absolution, both as it relieves the conscience from a sense of past guilt, and renders the indulgence in future sins more easy and agreeable. He does acknowledge, however, that many of the ceremonial observances are not very intimately connected with 'religious feeling.'

'In the midst of the gaieties, which commence about five o'clock in the evening, when the Paseo, or publick walk, is crowded with company dressed in their most splendid attire, and indulging in the liveliest conversation, the sound of a bell announces the approaching hour of sunset. At this signal, which is called oracion, every one, as if by magic, seems fixed in his place; every head is uncovered, and the whole company repeats, or is supposed to repeat, a mental prayer: after a few minutes devoted to these formalities, the lively scene is resumed, and the conversation continued from the point at which it met this pious interruption. This ceremony takes place in every part of Spain; and where theatres or other public amusements are open, the sound of this bell suspends the entertainment till the prayer is over; so great is its effect, that it is even said that assassins, at the moment of executing their horrid design, have held their hand at the sound of the oracion, and, after repeating the habitual prayer, have perpetrated their diabolical purpose.' pp. 89, 90.

‘However decorous the Spaniards may be in the performance of their public devotions, nothing can be more indecent and slovenly than the manner in which their domestic worship is conducted; a circumstance which I have frequently noticed in the family with whom I lodge. Towards the conclusion of supper, when seated round the table, the master of the house commences with repeating ten Ave Maria’s; the wife repeats the Pater Noster and her ten Ave Maria’s, others at table repeat in the same manner, while one of them with a rosary of beads keeps the account, till they have repeated the Ave Maria fifty times, and the Lord’s prayer five times, the number being accurately corrected by the string of beads. They then say a litany, adding to the name of every saint of a long list, “ora pro nobis;” then a prayer for the dead, another for protection during the night, and conclude the whole with a Gloria Patri. The words are uttered with as much rapidity as possible; and if any employment calls away the person who is repeating, he performs the work without interrupting the prayer, or losing any time; in fact, the Spaniards appear to act slowly and deliberately in every thing they undertake, except it be in this single instance of family worship.’ pp. 92, 93.

Some sensible remarks follow on the church revenues, particularly those accruing from tythes,—than which nothing can be more oppressive, either as it respects the exorbitance of their amount, or the rigid mode of their collection. In decanting on national manners, which then come under consideration, our author notices the marked deference paid to the female sex, even by the peasantry,—the universal prevalence of matrimonial infidelity,—and a degree of familiarity extending through all relations of society, which, in England, ‘we should deem rudeness, and find troublesome.’

‘Servants converse while attending at table with the familiarity of friends. Centini, a valet de place, whom I have hired in this place, makes no scruple of helping himself to a glass of wine, taking snuff from my box, or lighting his segar at my candle.’—‘The apartments of a gentleman, or the chamber of a lady, when you have passed the outer door, are always found open, and it is deemed no intrusion to enter without being announced. Even the cabinet of the minister is equally accessible.’—‘In the first circles the practice of calling people by their Christian names, and even titled ladies, is very common.’ 106.

The remarks with which Mr. J. has prefaced his letter on Spanish education, we humbly presume to think, are neither creditable to his judgment nor his liberality. Without entering into particulars, it may be sufficient to observe, that, in hinting his prejudices against a national system of education, he seems unconsciously to forget that the value of the system must entirely depend on two things,—what is taught,—and the mode of teaching;—else, after noticing the ‘impracticability’ of the plan lately framed by ‘a distinguished member of the house of commons,’ he would never have immediately subjoined—‘in Spain, however, *such a plan* has been adopted, and carried into execution.’ From Mr. Jacob’s own account it appears, that

very few of the grown up peasantry know how to read, though the generality of them are initiated into that dangerous science in their youth. The education of the higher classes he, of course, admits to be intolerably bad. Some of his remarks on this subject are so judicious, that we gladly quote them.

‘The early period of life at which the young Spanish gentry are introduced into society, the time they usually spend in that society, the trifling subjects commonly discussed, and the great familiarity with which they are allowed to behave to their elders, all contribute to prevent their acquiring that knowledge which is so necessary to form the character of virtuous and intelligent men. The quiet solitude of domestic life seems unknown in Spain: the idea of a man, his wife, and family, spending a day, or even part of a day, without company, appears to them so unnatural, that they can scarcely believe it to be our practice.’ p. 111.

‘The education of the females of the best families, is, if possible, still worse. They are early sent to a convent as pensioners, and under the care of some of the aged nuns are instructed in reading, writing, and needle-work, but especially in the outward forms of religion. They are usually kept in these houses of seclusion till they arrive at a proper age, and frequently till some matrimonial engagement is formed. From the retirement of a convent, with all its uniformity and dulness, they are suddenly introduced into circles of gaiety and dissipation, and it is not wonderful that from so violent a change, and from the example of the married females, with whom they associate, they become victims to the dissolute habits of their country.’ pp. 112.

In setting down his observations on the paintings, for the number and excellence of which Seville is remarkable, his attention does not fail to be attracted by several master-pieces of the admirable Murillo,—of whom, according to custom, we are treated with a biographical sketch, which is succeeded by ditto of Pedro de Campaña. Previous to his departure, he presents his readers with pretty copious notices of agriculture and commerce; but as there is nothing very new in this part of his volume, we shall attend him without delay in his return to Cadiz, which took place in November. He arrived just in time to see a bull-fight at St. Mary’s, given in honour of Lord Wellington. There were about 10,000 people present, all profoundly interested in the cruel spectacle. On the whole, however, the exhibition was represented to our author as a very ‘inferior’ one—notwithstanding the last bull was killed, as the matador, ‘with much dignity,’ expressed it, ‘to the health of King George.’

A visit to Admiral Purvis, on board the *Atlas*, and another to Admiral Alava’s flag-ship, the *Santa Ana*, gives our author occasion to draw a contrast very gratifying to an Englishman; ‘the one affording an example of order, cleanliness,



and subordination, the other of confusion, filth, and want of discipline.' He represents the Spanish officers as a little infected with jealousy towards the British navy, and says it is generally supposed they are not very sincere patriots.

After noticing in a cursory manner the fortifications and commerce of Cadiz, our author takes another turn to Seville, enjoys a cheerful Christmas dinner with Don Antonio Pizano, at Chiclana, and then, on his re-arrival at Cadiz, proceeds to say a word or two on political matters. He bears witness to the universal hatred which pervades the Spanish nation, individually, against the French; but laments there is no sort of disposition to combine. At this, we confess, we have never been much inclined to wonder. Indeed, where a people have no definite object to fight for, and no men of commanding talent to concentrate their ardour, how can it be otherwise? A mere instinctive patriotism, it is true, may teach them to 'plunge their daggers,' at every cowardly opportunity, into the breasts of their invaders. But most men, we think, have, by this time, ceased to expect that the whole population should be up in arms to perpetuate a most hateful tyranny, under which they have hitherto dragged on a burdensome existence. The utter worthlessness of the upper orders of society in Spain, indeed, is now admitted by every body; and the only reasonable ground of hope for a successful resistance, on the part of the mass of the people, seems to be, that they may, in the course of the conflict, work themselves into a state of veritable freedom,—a state in which they will spurn the impositions which *any* despotism may seek to force upon them, in which they will resolve not only to drive the French out of the country, but to emancipate themselves from the vile bondage of the former system of things. If they do this, their success may be confidently reckoned on; but we confess there appears to us but a remote probability, that they will do it.

The next place to which our author's business or inclination carries him is Gibraltar, from whence he proceeds through Marvella, Malaga, and Velez, to Granada. The sketch of the Moors in Spain, bearing date from this last place, Jan. 1810, was, as Mr. Jacob candidly acknowledges, produced in England. We are not quite convinced, however, of the necessity of the insertion. It enlarges the quarto doubtless; but, in general, we think it is quite as well for the traveller to abstain from intruding into the province of the historian, unless he draws his information from sources not easily accessible, or has reason to suppose that his performance will be blessed with a more than usual portion of longevity. It is not, therefore, without a secret satisfaction that we escape from our author's

learned dissertation, to follow him to the Alhambra—of which he gives a minute and interesting description, accompanied with by far the prettiest engraving in his volume.

The population of Granada Mr. J. estimates at about 60 or 70,000, though the city is capable of containing many more. He found that the election of the Central Junta had greatly tended to repress the patriotism of the inhabitants, and 'to lull them into that state of apathy and despondency which is the best preparative for French subjugation.'

'The remark, (he continues,) I made at Cadiz on the effects of despotism in stifling the strong feelings of the populace, has been confirmed here. Every one knows that the enemy has forced the passes of the Sierra Morena, and is rapidly advancing in this direction, but no one speaks of it openly. It is whispered only to confidential friends, and even they affect to treat it as a temporary irruption, which will be checked before it can possibly extend to this place. I shall leave Granada tomorrow,' &c. p. 304.

Few things, Mr. Jacob observes, more attracted his admiration, while in Spain, than the singular situation of Ronda. His description of this place is followed by some instructive remarks on the person, dress, and manners of the Spanish peasantry, which we are sorry our limits will not permit us to quote.—In several places through which our author passed, in consequence of the miserable accommodations at the inns, he was billeted on private families, and in every instance was treated with the greatest hospitality. At Gibraltar he stops to give a biographical sketch of General Castanos. He got back to Cadiz before the end of January, and found the whole city thrown into confusion by the unexpected advance of the French—in one place the people labouring at unfinished fortifications, in another British sailors blowing up those which were likely to fall into the hands of the enemy—'while those who have wives and daughters, are imploring from all who are connected with shipping the means of removing the objects of their affection from the horrid scenes which they anticipate.' He then goes on to relate the masterly movement of the Duke of Albuquerque, by which (contrary to the orders and wishes of the Junta of Seville), the city was protected, till a garrison of British troops secured its safety. This is followed by an account of the new government. Speaking of the Junta of Cadiz, he cannot help adverting to their narrow jealousy of the authority of the Regency—their intermeddling spirit, and limited views.

'They are (says he) as free a representation of the feelings, views, and interests of this city, as could by any means have been collected, but they represent *only this city*, with its local prejudices, its mercantile spirit, and its monopolizing propensities. After their own immediate security,

their most earnest and anxious desire is the continuance of that dominion over America which has rendered that extensive continent a colony of Cadiz rather than of Spain. Without the means of benefiting by this dominion, without power to enforce submission, and without disposition to conciliate, they still entertain the expectation, that twelve millions of men beyond the Atlantic will yield that obedience to Spain, now Spain is included within this confined nook, which they unwillingly paid when she was in the plenitude of her power.' p. 389.

'It was scarcely to have been expected, that those gallant saviours of this city, who, under the conduct of Albuquerque, have preserved it from destruction, should have been the first to feel the effects of the jealousy of the two ruling bodies. They arrived here almost destitute of clothing, and though repeated applications have been made to the Junta to supply them with what their pressing necessities demand, they are still in nearly the same want as when they first arrived; whilst the Junta have seven hundred pieces of cloth adapted for their use, but which are withheld till it is settled whether the Regency or the Junta are to have the controul over the finances; and if they should fall to the disposal of the Regency, the Junta expect to gain a profit by selling the cloth to that body. After this single fact, which may be depended on, no reliance can be placed, no hope can be entertained, that such a heterogeneous mixture of authority as now exists within this city, will be able to adopt any great or enlarged system of policy, either with regard to what remains unsubdued of Spain, or what is also of importance, to the different provinces of America.' pp. 390, 1.

Our author's last letter is dated on board the Persian sloop of war, *Motherbank*, March, 1810, and contains, with a slight *annonce* of the welcomed arrival of the British and Portuguese troops at Cadiz, a few particulars of the voyage home. Subjoined is a postscript, in which, after expressing his sanguine hopes of the ultimate success of the patriotic cause, he exposes at some length the gross misconduct of the Spanish government, or rather the Cadiz faction, with regard to the American colonies;—and an Appendix, containing some official papers; the Itinerary of Antoninus in the South of Spain; and a report of the Spanish population, (including the islands in the Mediterranean,) in 1803, abstracted from "*Censo de Frutos y Manufacturas de Espana.*" The volume is embellished with thirteen engravings, the greater part of which represent public edifices. We are not favoured with the names of either draughtsman or engraver;—nor is it specified whether any of the plates are enlarged from little insignificant Spanish pictures.

Having followed our author so closely in his excursion, our concluding remarks must be brief. It would be idle to pretend that this work is not chargeable with several faults. There are two very obvious ones,—an overminuteness in setting down petty incidents, and an unlucky propensity to discuss subjects *generaliter*. The author, in some places, really writes as if he were exploring, for



the first time, some unheard of, and scarcely accessible region, instead of describing a country, with the customs and manners of which most educated Englishmen are familiar. Of the other habit it is unnecessary to say any thing here, as we have more than once had occasion to mourn over it in our preceding strictures. We may, perhaps, be allowed to complain of another thing,—the very unconnected manner, we mean, in which Mr. Jacob's paragraphs succeed each other, one inevitable consequence of which is, that his readers are perpetually at fault for his track,—and sometimes find it a matter of no small difficulty to keep their attention from growing weary in the chase. Our author, moreover, has by no means succeeded so well as we could wish, in dovetailing his English interpolations;—nor can we refrain from just hinting a doubt, whether he has not been seduced to publish his correspondence too ambitiously. At the same time we are very far from intending to undervalue his performance. It contains, as our readers must have already perceived from the foregoing extracts, many instructive and several amusing passages; and, on the whole, takes a very respectable rank among the class of publications to which it belongs.

Art. IX. *The Jews provoked to Jealousy*, a Sermon, preached on Wednesday, June 5th, 1811, at the Church of the united Parishes of St. Antholin and John the Baptist, Watling-street. By the Rev. Charles Simeon, M.A. Fellow of King's College, Cambridge, 8vo. pp. 35. Price 1s. 6d. Black and Co. 1811.

Art. X. *Apostolic Benevolence towards the Jews, recommended for Imitation*, a Sermon, on Wednesday, June 5th, 1811, at the Jews Chapel Church-street, Spitalfields. By Edward Williams, D. D. 8vo. pp. 29. Price 1s. 6d. Black and Co. 1811.

**T**HERE is no plan, for the relief of human misery, or the melioration of human character, devised by the wisdom or benevolence of good men, which has not appeared liable to considerable obstructions, and to which the indolent or the interested have not been able to give an air of impracticability. It would, indeed, be foolish and absurd not to reckon upon very serious difficulties, where the struggle is to be with the ignorance or corruption of man, with his secular interest, or exorbitant passions. But if the object is the conversion of the soul, and its final happiness, we should be stimulated to strenuous exertion by a little probability of success; a probability which we are to estimate by what zeal and diligence have effected in former times, and the measure of the divine influence we have reason to expect will attend our prayers and exertions, rather than by the difficulties, which the heartless and corrupt may oppose to our schemes. Certainly, where the objects of our benevolence are in the most necessitous and dangerous condition, there it should put forth the best sustained and most vigorous efforts.

To those who attempt to mend the hearts of men without regard to the divine interference, perhaps the Jews would appear the last persons on

whom it would be worth while to bestow their labour. But all things being possible with God, and it being so obvious, in Scripture, that there is mercy in reserve for that unhappy people, the Society for the Diffusion of Christianity among them, must appear to true Christians a reasonable and a charitable institution, and they must read with profit the able discourses before us in favour of it.

The first, Mr. Simeon founds on the prediction of Moses, Deut. xxxii. 21. In explaining this prediction, which is the first part of the sermon, Mr. Simeon represents the provocation which the Jews gave to God, as consisting in their frequent relapses into idolatry; but especially in their rejection of the Messiah, and the provocation that they received from God in the Babylonish captivity, and more particularly in the substitution of the Gentiles to be his church in their stead. From the fulfilment of this prediction, he says, we may learn—to adore God's mysterious providence,—to be afraid of provoking him,—and to concur with him in his kind intentions toward the Jews.

In the second, by Dr. Williams, the hearty, enlightened, active, disinterested, and persevering benevolence, which Paul discovered for the final salvation of his countrymen; notwithstanding the obstacles it met with—in the prejudices of their education—their zeal and jealousy for their own religion—ignorance of the evangelical way of salvation, and aversion to it—religious pride and self-sufficiency—errors respecting the Messiah—supposed incompatibility between the religion of Moses and that of Christ—minds inured to unauthorized modes of seeking the favour of God, and enslaved by the fear of man; is proposed for our imitation. In following this example toward the Jews of the present day, it is incumbent upon us to be tolerant—sympathetic—attentive, especially to their spiritual welfare—devout—and zealous.

Both these sermons are appropriate, earnest, and evangelical. Mr. Simeon's is the more argumentative and eloquent—Dr. Williams's the more practical and benignant. We should add an extract from each of them, but we believe few of our readers will defraud themselves of the pleasure and advantage that the perusal of the whole will afford.

---

Art XI. *Literary Recreations*; or moral, historical, and religious essays; by Henry Card, A. M. Longman and Co. 1811.

THE dedication to this flimsy book is dated from Margate; and the subsequent contents are just of that weak and vapid quality that a literary loungee at a watering place might be expected to compose when overtaken by the yawning fit. The author is, however, of a very different opinion. He takes it for granted that his 'judicious and much esteemed friends' have not been able to find 'more weighty causes for objection' than the original adoption of an inappropriate title. In order, too, the more effectually to accommodate the student who may be anxious to avail himself of the rich stores contained in this standard classic,—this invaluable work of reference, Mr. Card has been at the trouble of compiling a satisfactory index.

We regret our inability to coincide with this gentleman in his high estimate of his book. On the contrary, we really think him much mistaken, if he imagine that there is either difficulty or merit in throwing together a quantity of common place quotations and remarks;—and in this volume there is little more. We question, indeed, if there be a single

citation that has not been frequently made, or a single observation that has the slightest claim to novelty, unless, perhaps, it be the grave proposal, that 'none should receive pensions for their diplomatic services, but those whose merits in that department *were publicly acknowledged by our enemies.*' Truly it would be a new as well as amusing sight, to see a British envoy a candidate for hostile approbation, and at his audience of leave, soliciting from the ministers of a foreign court, a certificate of good behaviour! Although Mr. Card, however, has no chance of escaping the trunk-maker or the pastry-cook by the depth and originality of his researches, he seems at least, determined to make himself conspicuous by his bigotted and persecuting spirit. He is an humble follower of the Barrister in his enmity to "*Evangelical dissenters,*" and he also imitates him, either from criminal ignorance or malignant design, in attributing to the whole the doctrines and discipline, the sentiments and practices, only of a part.

---

Art. XII. *Sketches of Irish History, &c.* 8vo. pp. 110. Price 3s. 6d. Murray. 1811.

THIS pamphlet is divided into several compartments. In the first, we are presented with a rapid sketch of that part of the history of those measures which relate to trade. In the second, the author comments with great force on the sentiments of Mr. Newenham; asserting 'That the evils which exist in this country have been occasioned by the misgovernment and pernicious policy pursued in relation to Ireland, for one hundred years; and which the Union and the system resulting from that Union are daily mitigating—and will ultimately remove.' A good deal of the same ground is gone over in the criticisms which follow, on Mr. Cobbett; and the pamphlet concludes with an eloquent defence of Catholic Emancipation. Altogether, this publication is written with tolerable fairness, and considerable ability. The style is spirited and eloquent, somewhat contaminated, it may be, by the affectation of fine writing, but clear, strong and rapid.

---

Art. XIII. *Poems.* By Elijah Barwell Impey, Esq. 8vo. pp. 300. Longman and Co. 1811.

THE principal merit to which this collection of poems can aspire is that of metrical polish and refinement. The articles of greatest length are—"A Dramatic Poem," chiefly taken from Metastasio; and a very foolish "Burletta." The remaining poems are, for the most part, *vers de société*—the production, evidently, of an accomplished mind, and well adapted to gratify the circle of the author's friends, but which, from their nature, are but little calculated to interest the general reader. In the "Elegiac Poem," however, there is much feeling and beautiful versification. We extract the following lines.

' Hard by with pendent shrubs and rocky steep,  
A little island rises o'er the deep;  
Romantic Fancy paints in fond review  
The busy plots which there my childhood drew;  
Whene'er intent the mimic war to wage,  
We nimbly strove with counterfeited rage;



These from the deck with active leap to gain  
 The slippery bank, those struggling to maintain !  
 Even now the clamorous rout, the splashing oar,  
 The white sail flapping on the leeward shore,  
 All the rude sports that bustled o'er the isle,  
 Crowd in my thoughts, and force a tearful smile ;—  
 A tearful smile is all I can bestow  
 On objects once so dear, so bitter now !'

Art. XIV. *The Nature and Perpetuity of the Influences of the Holy Spirit*, a Sermon, delivered at a monthly Association of Congregational Ministers and Churches. By William Bengo Collyer, D.D. 8vo. pp. iv. 64. Price 2s. Black, Parry, &c. 1811.

THIS sermon, founded on John xiv. 16, 17. is judicious and scriptural. Abating the Introduction, which is excessively elaborate, and has little to do with the subject, the discourse is intitled to much commendation. The first part embraces a series of reasonings on the *personality* of the Spirit, which Dr. C. attempts to prove from the language of Scripture, the names and operations ascribed to the Spirit, and the religious homage addressed to him. In the second general division of the discourse, he illustrates *the nature of the influences of the Holy Spirit*, and refers to his extraordinary and ordinary operations ; under the latter of which he specifies the formation of character, its preservation and perfection, the graces produced by them, their progress, and their permanence. In addition to this enumeration, he adverts to the character of the Spirit given by our Lord in the text as the *Spirit of truth*, who instructs, guides, influences, and comforts his people. In the last place, the Doctor considers the *perpetuity* of divine influence, which he asserts to be a necessary deduction from his previous principles, and confirmed by the explicit promise of the text. The discourse concludes with a striking remark on the resemblance between the sin against the Holy Ghost, and the 'crime of some modern professors who turn the doctrine of divine influence into ridicule.' We think, upon the whole, the Doctor's learned note might as well have been omitted.

Art. XV. *An Enquiry into the supposed increase of the influence of the Crown*, the present state of that influence, and the expediency of a Parliamentary Reform. By John Ranby, Esq. 8vo. pp. 72. Price 2s. 6d. Baldwin, 1811.

IN opposition to an assertion argued in the Speech of Lord Grey on the state of the nation, and in the *Edinburgh Review*, for April 1810, Mr. Ranby undertakes to prove that the influence of the crown has not increased. We are disposed to believe, however, that his well intentioned efforts will have no other tendency than to render the obnoxious doctrine still less controvertible ; and indeed can scarcely imagine, how any sensible man should have undertaken to occupy such weak and untenable ground, without in some measure perceiving the instability of his standing. 'From many passages in the *Review* and

in the Speech,' Mr. Ranby assumes 'the time from which the increase is supposed to commence, to be within the last twenty years, that is from 1790.' Now without being at the trouble to scrutinize the accuracy of the calculations and averages, by which the inferences from this assumption are supported, it is enough for us to point out the absurdity of taking a point of time when influence had probably reached its height, and then proving by an appeal to *selected* documents that it has not, in any subsequent instance, exceeded that amount. The question, fairly stated, includes the origin and history of Parliament—the successive changes in our constitution—the just claims of the crown—and the inviolable rights of the people: and the attempt to meet it by a bald reference to the debates and divisions of the last twenty years is perfectly absurd.

---

Art. XVI. *An Attempt to estimate the Increase of the Number of Poor during the Interval of 1785 and 1803, and to point out the Causes of it. Including some Observations on the Depreciation of the Currency.* 8vo. Murray. 1811.

**T**HIS writer sets out with referring to the Journals of the House of Commons, for the alarming fact, that in 1803, out of the resident population, nearly 13 in 100 were actually receiving parochial relief; that the number of paupers then amounted to 1,040,716; and that the number in 1785, only 18 years before, did not exceed 862,544; and then proceeds to refer this excess to the obvious sources,—increased population, war, and taxes; but, above all, to the depreciation of the currency, which he attributes principally to the Restriction Act, and the consequent excessive issue of Bank paper. The pamphlet is evidently the production of a sensible and clear headed man. He sometimes repeats himself; and sometimes propounds in many words what had better have been said in few. But his statements are, on the whole, distinct, and his inferences judicious.

---

Art. XVII. *The New Pocket Encyclopedia; or Elements of useful Knowledge, methodically arranged: designed for the higher classes in Schools, and for Young Persons in General.* By John Millard, Assistant Librarian of the Surry Institution, 12mo. pp. xi. 640. Price 8s. bds. Sherwood, Neely and Jones, 1811.

**O**F all the books lately published under titles similar to the above, this is, in our estimation, by far the best. We can scarcely point to any book of equal size, into which so great a variety of useful and interesting matter is compressed. The author seems to have taken great pains to draw his information from the best sources; and what he has here collected for his youthful readers, is, generally speaking, correct. His work is divided into nine parts, of which the first relates to Literature in general, including language, grammar, logic, rhetoric, poetry, taste, mythology, and improvement of the memory; the second, to geography; the third,

to chronology; the fourth, to history; the fifth, to manufactures; the sixth, to the fine arts; the seventh, to philosophy, arts and sciences; the eighth, to physics and natural history; and the ninth, to theology. The subjects included under these heads are of course extremely various, and yet all things considered, they are by no means defectively treated. Through the whole of the work the author evinces a considerable talent at systematic and clear arrangement, such as is best calculated to assist the memory while it enlarges the understanding of his young readers. In most cases, too, his book will be peculiarly serviceable on account of the judicious references to other works in which the respective subjects are handled more at large.

Since no man knows every thing, it would be unreasonable to expect that, in a work embracing so great a variety of topics, there should be no errors. We can truly say, however, that we have, as yet, detected very few, and these, for the most part, extremely unimportant. Perhaps the author will think it worth while to correct one into which he has fallen, under the head of *geometry*. He asserts that 'till these few years there could not be found a regular treatise on this subject in the English language.' While, in fact, there have been regular, and valuable treatises too, in constant succession, from that of Billingsley in the 16th century down to the present year.

On the whole, however, as our readers will perceive, we think very highly the volume before us. We shall therefore merely say, in conclusion, that, in the approaching season for making Christmas presents and new year's gifts to young persons, we know of no literary performance of similar size and price, we should be more inclined to recommend to the munificent patrons of the 'ingenious and inquisitive' part of the juvenile community, than this 'New Pocket Encyclopedia.'

Art. XVIII. *A serious Investigation on the Nature and Effects of Parochial Assessments being charged on Places of Religious Worship, protected by the Act of Toleration, &c.* By Rowland Hill, A. M. 8vo. pp. 76. Kent, High Holborn. Button, &c. 1811.

WE collect from this pamphlet, that an inhabitant of the parish in which Mr. Hill's chapel is situated, lately appealed against a poor-rate, on the ground that Mr. Hill's chapel was not rated; and that the appeal was dismissed on some point of form, which left the question of liability undecided. It would seem that this appeal originated in motives not very honourable: and that the argument of the counsel in support of it was conducted in a spirit the most illiberal, and a style of 'eloquence' the most ridiculous. The author evidently writes a good deal under the influence of personal feeling. He animadverts rather severely, yet perhaps not too severely, on the individuals of whom he has reason to complain; represents the attempt made to assess his chapel, as part of a new scheme for persecuting seceders from the church; and declares his own attachment to the forms and devotions of the established religion, while he condemns



the conduct of many of its ministers, and the abuses in its system of patronage. He contends that places exclusively appropriated to public worship, and protected by the Toleration Act, have not hitherto been considered as rateable to the poor; and that, as such, they ought to be exempt. We have always understood the turning point in questions of this sort, to be, whether there were any persons upon whom the rate could attach as *occupiers*, under the statute of the 43rd of Elizabeth. It has been decided, we believe, that mere trustees of a chapel who receive no rent or income from the pews, are not rateable as occupiers: but it has been commonly supposed they would be, if any profit were actually received, without regard to the purpose to which it might be applied. If this supposition is correct, and the trustees in this case *are* occupiers, it seems to follow of course that the individuals who hold the pews are *not* occupiers: indeed, this, we believe, has never been pretended; so that where no income is derived from the pews, no person can be rateable. In the same way, hospitals are exempt.

There may be a difficulty sometimes, to decide whether subscriptions to defray the expence of a chapel and provide for the minister, are to be considered as voluntary contributions (which clearly are not rateable) or as in the nature of rent for pews: and the particular plan adopted at Mr. Hill's chapel, does not very distinctly appear. We quite agree with him that if a claim of this sort could be maintained, even upon trustees for receiving pew rents, it must in many cases bear exceedingly hard on some of the poorest and most meritorious persons in the community; and that there would be strong ground to apply to parliament for relief. If any thing ought to be exempted from taxation, it surely is public worship. Ministers of the establishment, who derive the whole or any part of their income from the rent of pews, undoubtedly stand on the same footing as the dissenters.

The pamphlet discovers many traces of that warmth and benevolence of character, which both the friends and the enemies of the author concur in ascribing to him: and part of it is disposed in that sort of dialogue with which his readers must be already familiar.

---

Art. XIX. *Inducements to promote the Fine Arts in Great Britain*, by exciting native Genius to independent Effort and original Designations. By John Cranch. 4to. pp. 40. Longman and Co. 1811.

It might be enough to say of this important essay, that it is rich in common-place rant, that the paper is excellent, and that the printing is well executed "by the Crockers." But we cannot persuade ourselves to close this protracted article without citing Mr. Cranch's opinion, that Sir Joshua Reynolds was a great artist; and that 'some solitary Corregio may, at this instant, be pining in our next village.'

---

Art. XX. *Literary Information*. Consisting of instructive Anecdotes, Explanations, and Derivations: calculated to interest and improve the opening Mind. By Mrs. Hedgeland. 12mo. pp. 200. Cradock and Joy, 1811.

THIS is, on the whole, a useful and agreeable miscellany, and contains, in a convenient form and compass, a good deal of 'literary informa-

tion, which will be found to interest young readers, while it may relieve them from many little difficulties which they are likely to meet with in their early studies. In the event, however, of being called on to revise this little compilation, we would suggest the propriety of expunging the nonsensical, and not very delicate story about the Camao, and of correcting several errors, which we have observed in a cursory perusal. In what map does Mrs. H. find that the Rio Tinto falls into the *Mediterranean*? The isle of Oleron is twice called Oberon; and the celebrated maritime code, copied from that of Barcelona, which is distinguished by the name of the laws of Oleron, is peremptorily ascribed to Richard the First, when it is more than questionable whether that monarch ever had the slightest share, either in their composition or promulgation. It is an error of less consequence that *Argine* is called the anagram of *Argina*, which is, with the difference of a single letter, precisely the same unaltered word. It is clearly the anagram of *Regina*.

It is of indispensable importance, publications written for the use of learners be correct; and it is for this reason, certainly not from any general disapprobation of Mrs. Hedgeland's book, that we have thought it necessary to point out these defects.

---

Art. XXI. *Parental Duties and Encouragement*, a Sermon, preached at Newport, Isle of Wight. By John Bruce. pp. 36. 8vo. price 1s. Williams, Conder. 1810.

THIS discourse possesses a merit and importance which raises it much above the rank to which single sermons must usually be assigned. A prefixed notice informs us, that it was preached on the public baptism of the author's infant daughter; but its deserts are superior to any claims of local and temporary interest. From the divine precept in Prov. xxii. 6. the preacher exhorts to the performance of parental duties, under the heads of discipline, instruction, example, and prayer: the encouragement held out in his text he considers, not as an invariable rule, but as a general principle; and, in this view, he confirms it by observations on the force of mental habits, the promises of the divine word, and the testimony of observation and experience. After having discussed these topics with much tenderness, pathos, and energy, and in a manner which indicates no small degree of knowledge and sagacity, Mr. B. closes his very useful discourse with an impressive address to parents, under the two classes of the profane and the truly religious. A brief citation, and the sermon throughout appears to us possessed of equal merit, shall vouch for the justice of our recommendation.

‘ — Strong as is the principle of natural affection which God has implanted in your bosoms, it cannot stimulate you to promote the salvation of your children, while you are living in the awful neglect of your own salvation. Let this affecting consideration be an additional motive to you to seek a personal interest in the Lord Jesus Christ. Your time of probation is drawing near to its close. Like a rapid stream, it is bearing you along to the land of forgetfulness. The sound of mercy reaches not to

the regions of the dead; those who die before they are reconciled to God, die under the load of their sins, and perish for ever. The *present* is the *only* season in which you can flee from the wrath to come. Miserable, indeed, will be your condition, if, persisting in a course of rebellion against God, and wilful neglect of the Saviour, your own personal guilt should be aggravated by the criminal part which you have taken in the sins of your offspring. Can the power of language describe, or the human mind conceive, the poignant anguish of the soul of that parent who shall read in the piercing looks of his children, as they stand at the left hand of their judge, this keen reproach: "There is the man who was the instrument of bringing us into being only to sacrifice us. With unremitting care he sustained and protected our lives, till the season of safety was elapsed, till we became accountable and criminal, and then left us to the government of our own depraved dispositions, and the force of surrounding temptations, when he might have known that our death would be attended with our damnation! And, as if it were not sufficient to expose us to danger, unfortified by good principles, both by the tendency of his advice and example, he hastened on our final doom! Oh that we had given up the ghost, and no eye had seen us! We should have been as though we had not been; we should have been carried from the womb to the grave." Men, brethren, and fathers! escape this dreadful censure. With all the importunity of effectual prayer, seek pardon and acceptance through the blood of the cross. Let the merciful nature of the Deity encourage your application. "He waiteth, that he may be gracious unto you. He delighteth in mercy. The blood of Jesus Christ, His son, cleanseth us from all sin. Him that cometh to me I will, in no wise, cast out."

---

Art. XXII. *An Address on the excellency and facility of the Hebrew Language*: intended as a Motive to the Study of the original Scriptures. By John Shoveller. 8vo. pp. 61. price 1s. 6d. Longman and Co. 1811.

THE design of this pamphlet is unquestionably good, and the author's earnestness in pressing his point is commendable. His manner is desultory and declaiming, with an apparent fondness of display, and some symptoms of superficial and incorrect acquaintance with the topics which he introduces. He thinks that Hebrew was the primeval language of man; he boldly reproaches the Masoretic punctuation as an *imposition*; he seems to exercise a simple credulity in the Pseudo-Aristean fable of the miraculous origin of the Septuagint; he illustrates the meaning of the term root as applied to the Hebrew language, by adducing the word *content* as an English primitive; he maintains the wonderful ease with which a competency of Hebrew lore may be acquired; he advises it to be the first article in school education, &c. &c. &c. However, Mr. Shoveller appears to be a worthy and well meaning man; and as his book recognizes good principles, and tends to advance a most desirable object,—*valeat, quantum valere potest.*



## ART. XXIII. SELECT LITERARY INFORMATION.

\* \* *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Jacobs and Mr. Valpy take this public opportunity of observing that they have waved the publication of their Hebrew Bible, lately advertised, for the present. Mr. Jacobs and Mr. Valpy, are induced to relinquish the undertaking, in consequence of the recent publication of a similar work by the Rev. Mr. Frey, which is intended to embrace the same advantages, two parts of which are already published, and have been noticed with approbation in the Oct. No. of our Review.

Mr. Wilson, of Magdalen college, Oxford, has a volume of Poems in the press. The principal poem is entitled the Isle of Palms; and there are many descriptive of the scenery among the English lakes.

Mr. Wm. Tucker will shortly publish, in an octavo volume, the Elements of the History of Revolutionary Europe, - with a large engraved chart.

Thomas Myers, M. A. of the Royal Military Academy, Woolwich, will shortly publish an Introduction to Historical, Physical, and Political Geography, in an octavo volume, illustrated by eighteen quarto maps.

Mr. Saint, of Norwich, is about to publish Letters on the Necessity of Reform in the Studies at the Royal Military Academy, Woolwich, and on the Abuses in the public Military Institutions of the Country.

The Life of Prince Potemkin, field-marshal in the service of Russia, during the reign of Catherine II, compiled from authentic documents, is printing in an octavo volume.

Mr. Parkinson's third volume of the *Organic remains of a former World*, is ready for publication.

Mr. B. Travers' Inquiry concerning Injuries to the Canal of the Intestines, in an octavo volume, will shortly appear.

A correct and elegant edition in French of Madame de Stael's work. "*De la Littérature Ancienne et Moderne*," which has been suppressed on the continent, will be published in a few days,

with Memoirs of the Author's Life prefixed. In two volumes, small octavo.

The late Mr. Smeaton's Reports, Estimates, and Treatises, on Canals, Navigable Rivers, Harbours, &c. with other Miscellaneous Papers, printed chiefly from his manuscripts, in three quarto volumes, are nearly ready for publication.

Edward Wakefield, esq. will shortly publish, in a quarto volume, the Present State of Ireland.

Shortly will be published, Northern Antiquities; or, Tracts, designed to illustrate the early History, Poetry, and Romance of the Nations of the North of Europe. In royal 4to, printed in the best Manner, by Ballantyne and Co. price 3l. 3s. boards.

In the press, and speedily will be published, a new edition of Richardson's Essays on Shakespeare's Dramatic Characters, enlarged and corrected.

Mr. T. Thomas, of Wareham, will shortly publish, the Analogies and Anomalies of the Hebrew Language considered, particularly in relation to the Languages of Greece and Rome.

Robert Southey, esq. has nearly ready for publication, *Omniana*, in a duodecimo volume; also a second edition, in two duodecimo volumes, of the *Curse of Kehama*.

The *Spicure* No. 1. will be published on the First day of January next and continued monthly.

The third volume of the second and enlarged edition of Aiton's *Hortus Kewensis*, is nearly ready for publication.

Mr. E. H. Barker, of Trinity College, Cambridge, will speedily publish, *Cicero de Amicitia, et Senectute*, from the text of Ernesti, with notes and remarks; and an Appendix, in which will be found some curious articles on the affinity of different languages to the Latin, including two Essays on the Origin and Extinction of the Latin tongue, communicated to the author by the Rev. R. Patrick, of Hull.

Mr. James Savage, will publish in

the course of next month, *Observations on the Varieties of Architecture, used in the structure of parish churches.*

The author of "*The Battles of the Danube and Barrosa,*" will shortly publish a Poem, in two parts, entitled *The Conflict of Albuera, without notes, price 5s.*

Mr. Shulher, is preparing for the press, the *Triumphs of Learning, a Poem.*

Mr. C. Bradley, of Wallingford, has in the press an edition of *Phædrus*, with English notes, for the use of schools. The objectionable fables are omitted.

Mr. Thomas Todd, of St. Martin's-lane, announces a *New History or Dictionary of Engravers*, who have practised the art in its different branches, in wood, metal, or other substances, from its appearance in the fifteenth century to the present time.

Shortly will be published, *Tixall Poetry*; from *Originals in the Possession of*, and accompanied with *Notes, Illustrations*, and an *Introduction*, by Arthur Clifford, esq. Editor of the *State Papers and Letters of Sir Ralph Sadler*. In demy and royal 4to, printed in the best Manner, by Ballantyne and Co. with Engravings. This volume will contain a number of original Poems, chiefly composed by individuals of the Aston Family (for many centuries resident at Tixall, near Stafford) during the early part of the 17th century. A few original Letters will be added, which throw some light on the Poems; and in the Appendix will

be found some pieces, by Dryden, Sandys, Fanshawe, and other contemporary Poets, discovered at Tixall, and never before published.

The second volume of the *Medico-Chirurgical Transactions*, is nearly ready for publication.

The fourth volume (containing Ireland) of the *Biographical Peerage of the United Kingdom*, is in a state of forwardness.

Mr. Maddock, has in the press, in a quarto volume, the *Life of Lord Chancellor Somers*, including *Remarks on the Public Affairs of his Time and the Bill of Rights*, with a commentary.

Mr. Allan Burns, of Glasgow, will soon publish, in an octavo volume, *Observations on the Surgical Anatomy of the Head and Neck*, illustrated by numerous cases and engravings.

Sir R. Philips, intends to publish, a new periodical work under the title of the *Spirit of Literature*, on the plan of the *Supplemental Numbers of the Monthly Magazine*, but independent of, and unconnected with that work.

Mr. J. M. Flindall, Bookseller of Lambeth Marsh, has in a state of forwardness, a *Catalogue of Scarce and Rare English Portraits*, and of *Books containing such Portraits*, chiefly compiled from the more bulky volumes of Bromley and Grainger; and, for the convenience of collectors, it is printed in a pocket size. Subjoined are notes by the compiler, who has for several years employed his leisure hours in this task.

## ART. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

A general view of the Agriculture of Aberdeenshire, drawn up under the direction of the Board of Agriculture. By G. S. Keith, D. D. 8vo. 15s.

A Treatise on the breeding of Swine and curing of Bacon; with hints on other Agricultural Subjects. By R. Anderson, 8vo. 5s.

### ASTRONOMY.

A set of Astronomical Tables, for the Years 1780, 1781, 1782, 1783, for the use of those who study Elementary Philosophy, or Astrology. By Thomas White, Vol. 1. 12mo. 8s. Or each Year separate, Price 2s.

### CLASSICAL LITERATURE.

*Bibliotheca Classica Selecta*: a Catalogue of a valuable and useful collection of Greek and Latin Classics, Lexicons, Biblical Literature, &c. &c. Several on large paper, and in morocco and russia leather bindings. They are now on sale, with the prices affixed, at Lunn's Classical Library, Soho-square gratis.

### EDUCATION.

A Vindication of Dr. Bell's System of Tuition, in a Series of Letters. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge. 8vo. 1s.

**Maxims and Directions for Youth**, on a variety of important and interesting Subjects, calculated for private Families and Schools. By the Rev. J. Thornton, 18mo. 1s. 3d.

**Lessons, Astronomical and Philosophical**, for the Amusement and Instruction of British Youth: being an attempt to explain and account for the most usual appearances in nature in a familiar manner, from established principles. The whole interspersed with moral reflections. By Olinthus Gregory, LL. D. of the Royal Military Academy, Woolwich. The fourth edition, much enlarged and improved. 12mo. 5s.

**Barrow's five hundred questions** on the New Testament, for the Use of all Schools in which the Christian Religion is taught. 1s.

**Adair's five hundred questions** on Goldsmith's History of England, for the Use of Schools. 1s.

**A New Elementary Grammar** of the English Language. By J. Fenwick, 12mo. 2s. 6d.

**Transactions of the Geological Society.** Vol. 1. 4to. 2l.

#### HISTORY.

**The Lives of the Twelve Cæsars.** By Elisa Rogers, with an Atlas, containing Ten Maps; (seven finely coloured.) 5 Vol. 8vo. 3l. 13s. 6d. boards.

**A Sketch of the principal Events** in English History. By William Fell, 12mo. 3s. 6d.

#### MATHEMATICS.

**A compendious and practical Treatise** on the Construction, Properties, and Analogies, of the Three Conic Sections. By the Rev. B. Bridge. B. D. 8vo. 5s.

**Mathematical Lectures.** By the Rev. B. Bridge, 2 vols. 8vo. 15s.

#### MEDICINE.

**Essays on the Changes of the Human Body**, at its different Ages; the Diseases to which it is predisposed in each Period of Life; and the physiological Principles of its Longevity. The whole illustrated by many Analogies in Plants and Animals. By Thomas Jameson, M. D. Member of the Colleges of Physicians in London and Edinburgh, and resident Physician at Cheltenham. 8vo. 9s.

#### MILITARY AFFAIRS.

**The excellence of the British Military Code**, and the expediency of a strict attention to the details of its administration. 8s.

#### MISCELLANEOUS.

**Histoire des Femmes Françaises**, les plus celebres, et de leur Influence sur la Litterature, &c. Par Mad. De Genlis. 2 Vol. 12mo. 10s.

**The Dairyman's Daughter**; an authentic and interesting Narrative, in five Parts. 6d.

**Patriarchal Times**, or the Land of Canaan. A figurative History, in seven books. By Miss O'Keefe. 2 vols. 10s.

**Londina Illustrata**, Number X. Containing, 1. A large View of the Great Fire of London, in 1666, engraved from an original Picture.—2. The Theatre Royal, Drury-lane, with a Ground-plan of the Structure.—3. View of the Conflagration of Drury lane Theatre, taken from Westminster Bridge; and a Vignette, exhibiting the Ruins from Brydges-street. The printed Descriptions are of Somerset-house, Howell's View of London, Whitehall and St. James's Palaces, both from Drawings by Hollar. 8s.

**The Projector**; a Periodical Paper, originally published in Monthly Numbers, from January 1802, to November 1809; revised and corrected by the author. 3 Vol. 8vo. 1l. 7s.

**The Modern Domestic Brewer**, in two parts. 1. Preliminary Discourse and Observations on Water, Malt, and Hops; together with a dissertation on the four quarters of the Year, as they relate to Brewing.—2. The most approved method of brewing Malt Liquors, with Observations on the Use of the Thermometer, and all other matters relating to Brewery. By G. Cooper, 1s. 6d.

**A Selection of Articles** from the Gentleman's Magazine. Vol. IV. 8vo. 14s.

**An Abridgement of Locke's Essay**, concerning Human Understanding. By Louisa Capper, 4to. 1l.

**A collection of scarce and valuable Tracts** on the most interesting and entertaining Subjects; selected from various public and private libraries, particularly that of the late Lord Somers. Revised, augmented, and arranged. By W. Scott, esq. Vol. VI. 4to. 3l. 3s.

**Advice to all who bathe for Amusement, Health, or who are desirous of**



acquiring the Art of Swimming. By W. H. Mallison, 6d.

## NAVIGATION.

Directions for Sailing to and from the East Indies, China, New Holland, Cape of Good Hope, and the interjacent parts. By J. Hasburgh, F. R. S. Part 1. 4to. 2l. 5s.

## POETRY.

Poems. By Lieut. Charles Gray, of the Royal Marines, foolscap, 8vo. 6s. and post 8vo. 10s. 6d.

Poems and Letters. By the late W. J. Roberts, with some account of his Life, 8vo. 10s. 6d.

The Capital; a satirical and sentimental poem, dedicated to the Earl of Stanhope. 2s. 6d.

Carlton House Fête; or the Disappointed Bard, in a series of Elegies; to which is added, Curiosity in Rags, an Elegy. By P. Pindar, esq. 2s. 6d.

The Regent's Fête; or the Prince and his Country. By E. Fitzgerald, esq. 2s. 6d.

## POLITICAL ECONOMY.

The Substance of a Speech delivered by Lord Viscount Castlereagh, in the House of Commons, on the second reading of Earl Stanhope's bill. 2s.

A brief Statement of the Origin and Advantages of the New Western Road. 1s.

Money, what it is, its Value, &c. in reference to Bank of England Notes, and any valuable circulating medium. By N. Cooke, esq. 1s.

The Speech of Mr. Johnstone on the third reading of the Bill, commonly called Lord Stanhope's Bill, July 19, 1811. 2s. 6d.

Substance of the Speech delivered in the House of Commons, by the Right Hon. G. Rose, May 1811, on the Report of the Bullion Committee. 3s. 6d.

## POLITICS.

An Address to the People of the United States. By the Hon. R. Smith, 1s. 6d.

Letters addressed to the People of the United States of America, on the Con-

duct of the Past and Present Administrations of the American Government, toward Great Britain and France. By Colonel Timothy Pickering, Formerly Secretary of State to the Government of the United States. 8vo. 5s. stitched.

## THEOLOGY.

Remarks on Two Particulars in a Refutation of Calvinism, &c. By a Friend to the Principles of that Work. 8vo. 2s. 6d.

The Advantages of Early Piety unfolded and displayed, in a Series of plain Discourses addressed to Young People. By the Rev. J. Thornton, Author of the Christian's Consolation. 12mo. 3s. 6d.

Sketches of sentiment on several important Theological Subjects. By J. Clarke, 12mo. 5s.

The Life and Death of the ever-blessed Jesus Christ, the Saviour of the World. By Jeremy Taylor, D. D. 2 Vols. 1l. 4s. a new edition.

The Connection between the Simplicity of the Gospel and the leading Principles of the Protestant cause: A Sermon preached July 10, 1811, at George's Meeting-house, Exeter, before the Society of Unitarian Christians established in the West of England, for promoting Christian Knowledge and the Practice of Virtue, by the distribution of books. By John Kentish, 8vo. 1s.

Four Sermons preached in London, May 8, 9, 10, 1811; at the Seventeenth General Meeting of the Missionary Society. 3s.

A Selection of Psalms and several Hymns, for the Use of the Established Church. 2s.

An Exposition of such of the prophecies of Daniel as receive their accomplishment under the New Testament, by the late Rev. M. F. Roos, A. M. Translated from the German by E. Henderson, 8vo. 7s.

## VOYAGES AND TRAVELS.

A Journal of a Tour in Iceland, in the Summer of 1809. By William Jackson Hooker, F. L. S. and Member of the Wernerian Society of Edinburgh. 10s. 6d.

## NOTICE TO THE BINDER.

The Title Page and Contents of Vol. VII. Part II. and the General Index, will be found in the Number for January, 1812.

# GENERAL INDEX.

## VOL. VII.

- Abu Taleb, travels of, in Asia, Africa, and Europe, 72; remarks of a remote stranger, unless of extraordinary endowments, amusing rather than instructive, 73-4; Abu Taleb's history of his descent, &c. 75, 6; engages a passage to England, 77; is detained at the Cape of Good Hope, *ib.*; account of the morals of Cape Town, 78; *wonderful adventure of an English captain*, 79; arrives in Ireland, where he is hospitably received, 81; character of the Irish, *ib.*; confuses an 'angel' by tea table repartee, 80; praises the virtues of a cold climate, 82; proceeds to London, 83; enumerates twelve national vices, *ib.*; returns through France, &c.
- Acid Oxymuriatic, researches on its nature and combinations, 227
- Addison, remarks on the humour of, 799
- African institution, fifth report of the directors of the, 987; efforts made to carry the abolition act into effect, 989-1000; recent decisions in the prize courts, 990, 2, 3, 5, &c.; horrible cruelty of Huggins, a planter, 1001
- Aged, Brewster's meditations for the, 84; Lawson's sermons to the, 611
- Agricultural mechanism, Williamson's, 237
- Algebra, Bridge's lectures on the elements of, 153; their merits and general contents, 153-4; *theorem on the subject of population*, 155-7
- America, Pike's travels in. See North America
- Angelo Michael—*poetical estimate of his professional character*. 616; Duppa's, life of, 1083; biographical sketch of, 1084-1091; *professional estimate of*, by Mr. Fuseli, 1092; extracts from his poetry and letters, 1093-5
- Angles, solid, Dr. Gregory's simple and beautiful *theory of*, 968-70
- Animals luminous, observations on, 224
- Antiquities of nations. See Pezron
- Aphoristical writing, remarks on, 145
- Apollonius of Tyana, Berwick's translation of the life of, from the Greek of Philostratus, 215; probable design of the work, 215-6; abstract of the life of Apollonius, 216-222; *character of Damis*, 217, 224; *method of taming a satyr*, 221; considerations on the authority of the narrative, 222, 226
- Aquitani, distinguished by Strabo from the Gallic Celtæ and the Belgæ, 111
- Arabians, *historical reflections on the*, 353
- Arches, Gwilt's treatise on, 530
- Art, Shée's elements of, 612; exaggerated estimate of the importance of, 613; extracts from the poem, &c. 613, 618
- Asia, Buchanan's Christian researches in, 599; translations of the Scriptures, 570, 576; Dr. B.'s mode of allusion to the Baptist missionaries, 577-8; religious condition of the Hindoos, 576; series of descriptions respecting the temple of Jaggernaut, 576, 583; *this horrible idolatry a source of revenue to the British government*, 583; reflections on this shameful patronage, 726-8; *a congregation of Hindoo Christians*, 730-1; state of Christianity in Ceylon, and the Malayan Archipelago, 732-4; Syrian Christians at Malabar, 734-36; inquisition at Goa, 736
- Assessments on places of worship, when exigible, 1139
- Banks of the Wye, Bloomfield's poem of the, 1103; character of Mr. Bloomfield's poetry, 1103; Farmer's Boy and Rural Tales, 1104-5; extracts from the Banks of the Wye, 1106-10
- Beddoes, Dr. Stock's life of, 491; estimate of the character and speculations of Dr. Beddoes, 491-3, 504-5; outline of his life, 495-503
- Bible society, British and Foreign, review of the controversy respecting the, 59.257; history of its origin and formation, 61-62; statement of facts regarding the Welsh bibles, 62-67; account of the Society's proceedings—number of bibles printed and issued, and in what languages—pecuniary supplies—and testimonies in proof of its excellence, 68-71; remarks on a country clergyman's letter and second letter—Dr. Wordsworth's letter to Lord Teignmouth—Lord Teignmouth's reply to Dr. W.; Mr. Dealtry's letter—letter to Dr. Gaskin—and the productions of Messrs. Spry and Sykes, 257, 260; objections to the British and Foreign Bible Society dis-

## INDEX.

- cussed, and the institution proved to be neither unnecessary, nor defective, nor pernicious, 260, 272
- Biblical criticism, *utility of*, 795
- Bloomfield Robert. See Banks of the Wye
- Birds grazing, peculiarities in the structures of their gizzards, 132, 3
- Blenheim, *Prince Eugene's account of the battle of*, 448
- Bonaparte, Sarrazin's Confession of, 902; *his character and resources*, 903
- Botany, Darwin's introduction to, 638
- Brain, influence of the, in the action of the heart, 1099
- Britain, Richard of Cirencester's description of, 421; account of the author; 421-3; origin and manners of ancient Britons, 423, 5; political divisions of the island, 426, 431
- British institution, Shee's letter to the president and directors of, 152; his system of prizes visionary and useless, 153
- Buchan's domestic medicine, indebted to Mr. Smellie for its popularity, 803-4
- Burke's criticism on the phrase *chartered rights*, 9
- Burnet's (Bishop) history of the changes in English theology, 98-9
- Burns, *his appearance at the printing-office*, 808
- Business, *dangerous to religion*, 440
- Cæsar, life of Sir Julius, 359
- Cæsar's account of the inhabitants of Gaul, vague, 1100
- Calculus urinary, Dr. Wollaston on cystic oxide, a new species of, 137
- Calcutta, a poem, character of and extracts from, 822-28; *new comers*, 824; *pleasures of the table*, 824; *sudden wealth*, 825; *smoking tobacco*, 826; *propagation of Christianity*, 827; *return to England*, 828
- Calvinism, historical sketch of the fate of, in this country, 688-9; Bishop of Lincoln's refutation of, 689; a great proportion of his Lordship's work irrelevant and futile, if not disingenuous, 690-2; his reasoning sometimes inconsistent, his statements unfair, and his sentiments contradictory, 693-6; Calvinism not at variance with the doctrines of the church, 606, 702; nor with scripture, 702
- Cambridge—account of the mode of conducting the studies, granting degrees, and allotting honours at that university, 281; studies preparatory to *u. A.* 282; *method of taking the degree of B.A.* 283-5; *mathematical problems*, 286-8; *metaphysical and moral questions*, 289; good effect of the examinations, 290-2; *lectures on chemistry*, 293; important modification in the matriculation oath, 296
- Cape of Good Hope described by *Abu Taleb*, 79
- Carisbrook, stanzas from Miss Holford's poem of, 461
- Catharine, empress of Russia, description of her visit to the Crimea, 141
- Causation, Scott's inquiry into the nature of, 515; objections to Mr. Scott's doctrine, 512, 20
- Cecil, Wilson's two sermons on the death of, 168; Mr. Cecil's character as a man, 169; as a minister, 170
- Celts, their probable origin, 111
- Ceylon—state of Christianity in that island, 732-4
- Charge primary, of the Bishop of London, 400; his Lordship's ignorance of the history and actual state of religious sects, 401-2; and confused account of them, 403; the clamour raised against them, on what account to be deprecated, 404-6; the bishop's defaults as a writer, 406-7
- Christ, Cappe's life of, 146; *the virulence of theological controversy condemned*, 147; the points of difference between the orthodox and their adversaries not merely speculative, 148-9; Mrs. C.'s reflections, original and engaging, 149; *use of our Saviour's miracles*, 150
- contrasted with earthly conquerors, 151; *religious homage paid to*, 837
- Christian, the, a privileged character, 816
- Christina, Miss Mitford's poem of, 548; why narrative poetry is so popular, 548-9; outline of the story, 549, 553; observations on it, 553; extracts from the poem, &c. 554-6
- Compilations, estimate of their real value, 87
- Consolation, religious, sometimes lessened by excessive anxiety for obtaining it, 171
- Cornwall, Warner's tour through, 317; numerous mistakes of this traveller, 31, 22; from what originating, 323; *moral state of the Cornish miners*, 323
- Continuity law of, *defence of the*, 36, 37, and objections to, 38-40; many cases in pure mathematics, in regard to which it does not obtain, 36; its tendency pernicious, *ib.*
- Cowper—his excellence as a satirist, 90
- Cullen's theory of ether, *remarks on*, 805
- Curse of Kehama, 186; abstract of the fable, with extracts, 185, 205; *funeral procession*, 187; *Kehama curses Ladurlad*, 188-9; *efficacy of the curse*, 189; two things in which no poet surpasses Mr. Southey, 190; *Kailyal deserted by her father encounters Arvalan*, 192; *palace of the elements*, 196; Mr. Southey's mythology defective in point of keeping, 194, 201; *birth of the Ganges*, 202; *Lorrinise's magic globe*, 204; farther progress of the story, 334-43; the fable objected to as absurd, 343-7; this



# INDEX.

- absurdity is also pagan, 347; observations on the characters and diction, 350
- Cystic oxide. See Calculus
- Davy, Professor, *anecdote of*, 500
- Diabetes, Wollaston's experiments on, 1066
- Discourses, Mr. Jay's, for the use of families, 1013; character of with extracts, 1013-20
- Dissenters not chargeable with an antipathy to learning, 17
- Divines, English, singular excellence of, immediately after the reformation, 97
- Domingo, St. See Hispaniola
- East India Company, Bruce's annals of the, from 1600 to 1708-9; character of this work as a history; its extreme diffuseness; plan on which it ought to have been undertaken, 1-5; its main object to afford pleas for the prolongation of the powers of the hon. company, 51; the company's property in India not perpetual, 10; experience is against the monopoly, 12, 16; the question of compensation discussed, 17; the grant of sovereignty exactly of the nature of a lease, 18
- Elements of art. See Art
- English *invasions of France, remarks on the*, 329
- Encyclopædia Britannica, originally arranged by Mr. Smellie, 804
- Erskine, baron of Dun, sketch of the life of, 1066-7
- Essays—Smith's, on the first principles of religion, 451; this writer's hatred of fanaticism and Calvinism, 452-6; *sensible remarks on the trinity*, 457
- Aikin's literary and miscellaneous, 797
- Finch's on man, 817
- Euclid's elements, *errors in the most popular editions of*, 619, 23
- Europe, formerly peopled by two distinct nations, 110
- Eugene, prince, memoirs of, 444; description of his person, by Sir R. Steele, *ib.*; extracts, and reflections suggested by them, 445-450
- Evangelical, *proper use and distinction of the term*, 933
- Evening amusements, Frend's, 416; account of Mr. F.'s associates in this work, 417; nice distinction between globes and stew pans, 418; various other beauties and curiosities, 418-420
- Evil, bishop Hamilton's essay on the permission of, 316
- Evils may be productive of important good, 611
- Eylau, remarks on the battle of, 826
- Faith, *remarks on justification by*, 358
- Fame, poetical, the difficulty of acquiring it, 201; to be lasting must be founded on the basis of virtue, 21
- Ferguson's astronomy, injudiciously republished by Dr. Brewster, 781
- Figtree, parable of the, reflections on, by bishop Horsley, and Mr. Jay, 1986, 1017
- Fluids, on the circulation of, 1071
- Fluxions, objections to the method of, answered, 390, 4; Mr. Dealtry's principles of, 394; *useful remarks on maxima and minima*, 395-7; in what particulars this work is deficient, 398-400
- Foote, *anecdotes of*, 759
- Fossils, extraneous, requisites for the proper illustration of, 52; Martin's outlines of, &c. *ib.*; plan of this work, 53; *the deluge not the cause of all the strata abounding in petrifications*, 54; distinctive character of fossil reliquæ, 55; principles of arrangement, 56; the Derbyshire fossils for the most part very happily represented by Mr. M.'s pencil
- Forces, mechanics considered as the theory of, 23
- Fox's historical work, Heywood's vindication of. See Vindication
- Frederic of Prussia, *anecdotes of his humanity and integrity*, 140-1
- French nation, *historical remarks on*, 351
- French revolution, mischiefs of the, made use of, to render all attempts at improvement opprobrious, 16
- Friedland, battle of, remarks on, 527
- Friend, the, a literary, moral, and political weekly paper, by Mr. Coleridge, 912; difficulties of periodical writing, 915; peculiar qualities which distinguish Mr. Coleridge's manner of thinking—his sympathy with nature; extreme subtlety and abstractedness, illustrations, and language, 918, 926; subjects of the essays, 915, 926; *Luther's skirmish with Satan in the Wartburg*, 929-31
- Fulneck, *description of*, 897
- Fuseli's *estimate of Michael Angelo*, 1099
- Gehazi, *reflections on the character of*, 1015
- Glossology, the study of, as yet in its infancy, 117
- Goa, state of the inquisition there, 736
- Greece, ancient, *fine apostrophe to the spirit of*, 614
- Greek idioms, Neilson's, 240
- testament ought not to be used as a common school book, 241
- Griesbach's second edition of the N. T. materials, *method and character of*, 793-4
- Heaven, *the glories of*, 354
- Heroes, *how we ought to estimate*, 610
- Hervey's letters, 1020; his character as a writer, 1021-3

## INDEX

- Hindoos, *a Christian congregation of*, 730-1
- Hispaniola, Walton's report of, 246; written hastily and in bad taste, 247, 254; object and plan of the work, 247-8; history and present state of Hispaniola, 250; *city of St. Domingo*, 25; commerce, &c. 252; remarks on the Spanish colonies, 253
- Histories, secret, seldom any truth in them, 92
- Hopkins, bishop, works of, edited by Mr. Pratt, 97; outline of the history of divinity in England from the time of the reformation 97-99; abridged account of the life of bishop Hopkins, 99, 100; *his exemplary discharge of ministerial duties*, 100, 1; as a divine he is evangelical, moral, laborious, discriminating, and intimately acquainted with the human heart, 101-4; *fine passage on the detection of the besetting sin*, 104-5; as a writer his imagination is unusually fertile, and his diction intense and masculine, 106-7; *extracts from his sermon on the resurrection*, 107, 8; his defects, 108-9; remarks on the present edition, 109
- Horsley's, bishop, sermons, 862, 876; *parable of the fig-tree*, 864; *solemn reflections on the Lord's coming*, 865; *beauty of the Saviour's person and gratefulness of his speech*, 869; *exposition of Psal. x. 5, 8*, 870; *the water and the blood*, 871; *sympathy with the poor*, 873; remarks on the bishop's notion of miraculous agency, 873-877; Christ's new commandment, 976; *St. Peter's keys*, 978; *the nature and design of prophecy*, 979-81; descent of Christ into hell, 982; sanctity and obligation of the Sabbath, 983; concluding observations on the discourses, 984-86
- Hyperbola, on the rectification of the, 1069
- Huggles, a slave owner, detestable barbarity of, 1001
- Inconsistencies, human, examples of, 48
- India, Malcolm's political history of, 473; two opposite systems of policy with regard to India, 474; remarkable inconsistency of the British government, 475-6; object of Colonel M's book, 478; administrations of Lord Cornwallis, Sir John Shore, Lord Wellesley, Sir G. Barlow, and Lord Minto, 479-483; absurdity of the avowed system of government in taking no part in the affairs of India, exposed, 483-87; India, as a dependency, must always be a burden on Great Britain, 487-9; the diffusion of Christianity must be carried on chiefly by native converts, 491
- India Company. See East India
- Indian history, why so uninteresting in its nature, 629-635
- Indians, American. See North America
- Inquisition at Goa, Dr. Buchanan's account of, 926; pernicious effects of the, 1032
- Irish peasantry, Leadbeater's cottage dialogues, among the, 557; *the pig*, 557; *Sunday*, 558
- Isoperimetrical problems, historical sketch of, 584-871; Woodhouse's treatise on, 587; object and plan of the work, 588-9; extracts, 588-593; remarks on the author's notation, 593-5
- Job, historical sketch of the critics and commentators on the book of, 657, 8; Miss Smith's translation of, 658; extracts from Dr. Randolph's preface, 659, 661; the version, highly beautiful as it is in other respects, unsettled and inaccurate, 662-65; examination of, ch. xxvi. vii. as translated by Miss S. 665, 670; a new version proposed, 671; Dr. R.'s assertion that Miss S. never saw any other version but that of our bible, hazarded rather too hastily, 768-771; remarks on some of the principal peculiarities of rendering, 771, 780
- Joseph II., prince de Lignes, character of, 144
- Juggernaut, description of the temple and worship of, 576-583
- Jupiter's family traced up to Aemon, 111; ——— satellites, *La Place's theorems concerning their motions*, 783
- Juries, the best safeguard of a free press, 800
- Kehama, curse of. See Curse
- Knox, outline of the life of, 1060-5
- Language, the radical distinctions of, afford the best criterion for deciding on the origin of nations, 110
- Last Judgement, Michael Angelo's, great picture of the, 1090
- Learning, advantages which religion may derive from, 175
- Lectures, Marsh's course of, on the several branches of divinity, 192
- Letters to a sister, 824  
—— Miss Seward's, 959
- Lindsay, W. posthumous, sermons of, with prayers annexed, 785
- Ligne, letters and reflections of the prince de, 138; sketch of his life, 138-9; *conversational anecdotes of Frederic*, 140-1; accompanies the Empress of Russia in her visit to the Crimea, 141; *character of Potemkin*, 143; *of the Turks*, 144; estimate of the letters and reflections, 145; *sketches of Rousseau and Voltaire*, 146
- Lord Sidmouth, Belsham's letter to, 1096
- Luther, one of his skirmishes with Satan in the Wartburg, 929-31
- Lyræ, the parallax of an annual orbit of that star, 135

## INDEX.

- Mahometan catechism, *extract from a*, 44
- Mathematics, Hutton's course of, Vol. III. *abstracts of the contents*, 963-5; Dr. Gregory's *theory of solid angles*, 968, 970; *fall of water in the arches of a bridge*, 973-5
- Martin, Mr. W. short biographical sketch of, 52
- Martinico, some particulars respecting the island of, 536
- Masoretic Hebrew text, authority of the, 796
- Mechanics, two general methods of contemplating the theoretical principles of, 31; Mar-rat's introduction to, 32; *plan of the work*, 33-4; estimate of its merits, 35; instances of inaccurate definition, &c. 6; Mr. M.'s *account and defence of the law of continuity*, 37; reasons for not granting it to be a law—and mischievous consequences of the supposition, 38, 40; uncertainty of our knowledge respecting the nature of many things, of which it is the professed object of science to determine the mutual relations, an argument in favour of mysteries in theology, 42
- Medea and Octavia of Seneca, Mr. Wheelwright's translation of the, 715; *Medea's preparations for revenge*, 716; and *soliloquy before the murder*, 717
- Military policy, Pasley's. See Policy
- Milner, Jos. biographical memoir of, 125; *singular strength of his memory*, *ib.*; enters at Catharine Hall, Cambridge, 126; becomes curate at Thorp-arch, *ib.*; is elected vicar of Trinity church, Hull, *ib.*; an important revolution takes place in his religious sentiments, 126-7; the beneficial influence of this on his character, 128; estimate of his practical sermons, 129-30; *on the character and faith of David*, 130
- Ministers, Lawson's considerations on the death of, 609
- Miracles of Christ, *their use*, 150
- Motions, mechanics regarded as theory of, 23
- Multinomials, on the expansion of, 1011
- Murphy, Foot's, life of, 753; reflections suggested by the complexion of the work, 753-58; *character and manners of Mr. Murphy's friend and contemporary*, Foote, 759; sketch of Mr. Murphy's life, 761, 767
- Music, *singular anecdote of the power of*, 25
- Mysteries, religious, unsusceptible of explanation, 40, 41; illustrated by a reference to the science of mechanics, *ib.*
- National crimes, how punished, 91
- Nations, Pezron's, antiquities of. See Pezron
- Nepaul, Kirkpatrick's account of, 407; observations on the work, 407-8; occasion of the author's visit, 409; *traffic in timber*, 411; prospect from the eminence of Cheesapany, 414; modes of cultivation, 415; *view of the valley*, 505; *scarcity of provision*, 506; *tenure of property*, and its different kinds, 507-8; temples, 510; introduction of the deputation to the king, 510-11; population, religion, climate, and boundaries, 511, 515
- Nervous affection, singular case of, 1011
- Nomenclature, lithographie, remarks on, 57
- North America, Pike's explanatory travels in, 296; reflections suggested by this author's epithet, 96-7; account of the party; encampments of the Sioux Indians, 299; state of human society in the countries of the Upper Mississippi, 302; *Chippeway Indians*, 304; approach to the Spanish settlements, 306; anecdotes of the savage tribes, 307; *magicians*, 308; encounter with the Pawnee Indians, 310; route of the party on their return, 311
- Orthodoxy, the doctrines of not merely speculative, 148; should be advocated with earnestness but with meekness, *ib.*
- Oudenarde, *description of the battle of*, 448-9
- Owen, Dr. his prejudiced attack on the London Polyglott, 793
- Oxygene and oxymuriatic gas—their combinations, 1003
- Painting, the importance of, exaggerated by Mr. Shee, 151-2
- Periodical writing, inconveniences of, 915
- Personifications, poetical, *natural, emblematical, and mixed*, 798
- Pezron's antiquities of nations, 110; ancient Europe inhabited by two distinct nations, 111; mythological compromises, 112; M. Pezron, mistaken in deriving the Celts from Gomer, 113-14; Scythia, what country in the time of Josephus, and by whom inhabited, 115; the radical distinctions of language the best criterion for deciding on their origin, 116; assistance afforded to the study of glossology by Christian missionaries, 117
- Philosophical Transactions. See Transactions
- Playfair, professor, *errors in his edition of Euclid*, 620-8
- Poetry, narrative, causes of its popularity, 548-9
- Poisons, experiments on vegetable, 1072
- Policy and Institutions of the British empire, Pasley's essay on, 377; outline of the work, 378, 390; force and resources of France and England compared, 380, 386-7; colonies, 381; expeditions, 383; observations on the work and objections, 387, 390
- Popularity, *mischiefs of, to a divine*, 440



## INDEX.

- Population, *theorem on the subject of*, 155-7  
 Portugal, sketch of the campaign in, 173  
 Potemkin, *full length portrait of*, 143  
 Practical Piety, Miss More's, 435; the popularity of this writer an admission favourable to her cause, *ib.*; subjects of the work, 437; quotations, 437, 442; concluding remarks, 443-4  
 Prayer, *hints on*, 438  
 Preachers, *considerations on the death of*, 909  
 Preserving animal and vegetable substances, Appert's method of, 368  
 Prophecy, Scripture, Collyer's lectures on, 157; the subject opens a field for many kinds of intellectual labour, 157-8; illustration by means of ideal painting, one of Dr. C.'s chief excellencies, 159; remarks on the commencement of the introductory lecture, 160, 1; estimate of the merits and defects of the work 162-5  
 ——— Bishop Horsley on the nature and design of, 978-81  
 Providence, particular, *denial of*, by an hardened infidel, 49; *to be traced in ordinary events*, 439  
 Pus, observations and experiments on, 286  
 Quercus, *different species of*, 640  
 Ramayuna of Valmeeki, Carey and Marshman's translation of, 946; abstract of the fable with extracts, 947-962  
 Randolph's, Dr., letter to the editor of the Ecl. Rev. and reply to, 1033-40  
 Register, imperial and county annual, for 1809, 242, for 1810, 720  
 Reflectionists, the, censured, 155  
 Reformers—some of them exalted at the expense of others, 1058; their common excellencies, 1059; Cook's lives of those in Scotland, 1060; sketches of the lives of Knox and Erskine, with extracts, 1060-6  
 Refraction, atmospherical, remarks on, as it affects astronomical observations, 133  
 Religion, its influence on conduct—motives for zeal and decision in, 352-3. Essays on the first principles of. See Essays  
 Religious world, Adam's display of, 421; remarks on his account of the Jews, Pagans, Mahometans, Greek and Eastern churches and Catholics, 43-45; how far the method of allowing each sect to tell its own story is likely to arrive at truth, 45  
 Researches, Buchanan's. See Asia  
 Resurrection, *admirable passages from Bishop Hopkins on the*, 106 7  
 Reynold's, Sir J. *animated tribute to the memory of*, 615  
 Rose's observations on Mr. Fox's history, completely answered, by Serjeant Heywood, 104  
 Russian army, Sir R. Wilson on the character and composition of the, 520; *infantry*, 521; *Sutarrow*, 522; *cavalry*, 521; *artillery*, *ib.*; *cossacks*, 522; *singular instance of their intrepidity*, 525; remarks on the battles of Eylau and Friedland, 526-7  
 Sarrazin, general, publications of, 901  
 Scotch reformers. See Reformers  
 Scythia, the limits of, as defined by Herodotus, 115; allusions to, by Ovid, *ib.*; its situation and inhabitants in the time of Josephus, 115  
 Separatists, the folly and danger of treating them with abuse, 404-6  
 Sermons and extracts, Outram's, 205; this writer confounds Sectarian peculiarities with the essential doctrines of Christianity, 406-7; *dreadful confederacy among the separatists*, 208; their usefulness should shield them from obloquy, 211; insulated quotations unfair and disingenuous, 211, 12; instances of Dr. O.'s doctrinal heterodoxy, 213-4  
 Sermons, Lavington's, and other discourses, 351; character of, with extracts, 351-6  
 Seward's, Miss, poetical works, 19; her eagerness for fame, 21; models on which her taste was formed, 23; *description of her person*, 23; anecdote of the power of music, 25; her elegy on Captain Cook vigorous and brilliant, 26; *successful imitation of Darwin's style*, 26; extracts from the monody on Major André, 27-28; her sonnets—*sonnet written after rain*, 29; *beautiful specimen of her lyrical powers*, 30; her ridiculous strictures on Southey, 30, and Cowper, 31  
 ——— letters, 849; remarks on correspondence, 849-50; state of Miss S.'s affections, 851, 2; subjects of the letters, 853; *Walter Scott*, 855; *Miltonic sonnets*, *ib.*; paraphrases of Horace, 856; criticisms, 857; *sermonizing*, 858-9; *portrait of Miss S.*, 60; *humourous anecdote*, 861; *youthful friendship*, 862  
 Shark, oviparous, its mode of breeding, 135  
 Sibbes, Dr., character of his writing, 365  
 Sicily, Vaughan and Leckie, on the state of, 878; deficiency of information respecting, 870, 9; subjects of the two books, 880; Mr. Leckie's statements corroborated by Mr. V., 881; Mr. L.'s picture of Sicily, *division of property*, *tribunal of patrimony*, *corn laws*, *revenue*, *parliament*, *education and character of the nobility*, *character of the middling*

# INDEX.

- ranks, and courts of justice*, 881-888; Sicilian gratitude, 889; note of Mr. V.'s on the superstitions of the country, 890; religious toleration, 891; *mal-aria*, 892; *state of Sicilian society and accommodation*, 843; remarks on British policy, 893
- Sickness, on the *Christian temper* in, 441
- Sidmouth, Lord, Belsham's letter to, 1096
- Similies, poetical, distribution of, 798
- Sin besetting, on the *detection of the*, 104
- Slave trade, efforts made by the African institution to accomplish its abolition
- Smellie, Kerr's memoirs of the life and writings of, 801; outline of his life, 802, 810
- Smith's, Miss, translation of Job. See Job.
- The evidence for and against her having seen the versions of Dr. Stock and others, 1033-40
- Sona, Dudley's metamorphosis of, 432
- Spain, Carr's descriptive travels in, 706; arrival at Cadiz, 709; description of *Augustina the heroine of Saragossa*, 712-13; account of a bull fight at Port St. Mary's, 714-15; *ranks of inns*, 785; description of Seville, 786; character of the Junta, 787; *behaviour of the ladies of Malaga at their devotions*, 789; brief account of the traveller's subsequent route, 790-92
- Bigland's history of, 1076; *siege of Nymantia*, 1077; *the reign of Philip*, 1079; *restrictions on agriculture and commerce*, 1081; remarks on the work, 1081
- Jacob's letters from the south of, 1120; *Spanish mode of visiting*, 1122; *death of the Marquis Solano*, 1122-3; remarks on the Junta of Cadiz, 1123; Spanish heroism at Lebrixa, 1124; the Junta of Seville, 1125-6; *royal cannon foundery*, 1127; *ceremony of high mass, ib.*; *the oration*, 1128; *indecorum of family devotions*, 1129; education, 1130; probable issue of the Spanish contest, 1131; regency of Cadiz, 1132; concluding remarks, 1134
- Spencer, Rev. T., Styles and Burder's sermons on the death of, 907; sketch of his life, 907-9
- St. Peter's, new modelled and built by Michael Angelo, 109
- Stephen, *the death of*, 1016
- Sulphur and phosphorus, experiments on, 213
- Surinam, Baron Von Sack's voyage to, 535; curious speculation on Dolphins, 536; description of the capital Parimaribo, 537; an aquatic excursion, 538-9; observations on the bush negroes, 541, 544; luxuries of the colony, 545; remarks on the author's antipathy to the slave trade, 546-8
- Synonyms, Gosset's Latin, 273
- Syrian Christians at Malabar, account of the, 734-6
- Thames, Peacock's genius of the, 165; deficient in plan, 166; frequently unintelligible, 167; successful imitations of Walter Scott, 167-8
- Theatre, evils attendant upon the, 754; absurdity of scenic representations, 762
- Theology, its flourishing state in England shortly after the reformation—its deterioration and revival, 97-9
- Thinking, Burdon's materials for, 46; the author an impudent infidel, 47
- Tiesse, *horrible passage of the*, 447
- Times, the, *extract from a poem so called*, 91
- Tippoo, Sultan, select letters of, 627; why modern Indian history is so uninteresting, 629-35; subjects and character of the letters, 635-8
- Toleration act infringed by Lord Sidmouth's projected bill, 1096, 1100
- Transactions, philosophical, for 1810, Part II., 131, 226; for 1811, Part I. 1003, 1067
- Travels, Abu Taleb's. See Abu Taleb
- Trees—the debility and decay of old varieties originate in the leaves, 132
- Triads, Welsh historical translation of two, from the Myvirian Archaeology, 430-1
- Tunis, Macgill's account of, 828; history and character of the present Bey, 828-30; *character of the Moors*, 830; corporal punishment, 831; population, and city of Tunis, 831-2; slavery, 832; revenues, 833; customs, 833-4; politics and commerce, 835-6
- Turks, *lively description of the*, 144
- Union, necessity of, to produce great and perfect results in science, 51
- Untarianism, in what the radical error of this system consists, 149
- Urinary calculus. See Calculus
- Vaccination, statement of the progress of, 841
- Vander Hooght's Hebrew bible, Frey's new edition of, 905
- Vindication, Heywood's, of Mr. Fox's history from the censures of Mr. Rose, 1041; reasons for the publication of such a work, 1041-44; some of the more remarkable points, in which Mr. Heywood has succeeded in exposing the ignorance and blunders of Mr. Rose—the execution of Charles L.—the character of Monk—the cabal ministry—the intentions of James with regard to popery, &c. &c. 1044-38

## INDEX.

Vision of Don Roderic, Mr. Scott's poem of the, 672; his new style of poetry a hazardous one, 672-3; outline of the fable, with extracts, 674-681; the plan of the poem extremely objectionable, 682; its tendency injurious, 684-5; the value of Mr. Scott's poetry when compared with that of some of his contemporaries, 686-8

Walcheren, Davis's view of the fever of, 118; dreadful mortality among the English troops, amounting in six months to 60 officers and 3,891 men; at which time there remained sick 11,513, *ib.*; the unhealthiness of the climate fully described by Sir John Pringle in 1747; and totally disregarded by ministers, 120; symptoms of the fever, 121; plan of treatment, 122-3

Water, *problem to determine the fall of, in the arches of a bridge*, 973-5

Wood, Mr. B. O., Mann's sermons on the death of, 643-4

Worgan, John Dawes, life of and select poems, 895

World, Bigland's geographical and historical view of, 325

Zeolite, the composition of, 1072

Zetland, Edmonton's view of the ancient and present state of, 595; their appearance, *ib.*; climate, 595-6; general history and antiquities, 596-7; tenure of land, 597; agriculture, 598; fisheries, 598-600; trade and manufactures, 600-1; Lerwick, 601-2; manners of the peasantry, 603; diseases, *ib.*; statistical account, 604; natural history, 604-606



